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# Treasury of Prayer.







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THE  
*Treasury of Prayer;*  
A NEW MANUAL  
OF  
DEVOTIONAL EXERCISES,  
WITH THE  
*Masses and Prayers,*  
USED BY THE SOCIETY OF  
SAINT VINCENT OF PAUL;  
AND THE  
EPISTLES AND GOSPELS  
FOR  
*The Sundays and Holy Days.*  
Permissu Superiorum.

CORK:  
John O'Brien, 45, Patrick Street.  
MDCCCLIII.





DEDICATION.

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TO THEE,

Oh Glorious Saint Vincent !

FATHER

OF THE ORPHAN AND THE AFFLICTED,

AND MEEK FOLLOWER

OF THE LOWLY JESUS, OUR LORD  
AND SAVIOUR,

This Book

IS MOST HUMBLY DEDICATED

BY

THE EDITOR.

WE, the undersigned, have carefully perused the work, entitled **THE TREASURY OF PRAYER**. It contains many forms of prayer, and a variety of spiritual exercises, not to be found in similar works; and we consider it an excellent manual of Catholic devotion, well calculated to cherish the spirit and to promote the practice of piety.

**MICHAEL O'SULLIVAN, V. G.**

**DOMINICK MURPHY, P. P.**

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## The Principal Festivals Expounded.

If he will not hear the Church, let him be to thee as the heathen and the publican.—Matt. xviii. 17.

SUNDAY was dedicated by the apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost, on that day: whence it is called the Lord's day; and Sunday, from the heathens dedicating it to the sun.

1 Jan.—*The Circumcision of our Lord* is called New Year's Day, from the Romans beginning their year on it.

6 Jan.—*The Epiphany of our Lord* is a feast solemnized in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star.

12 Jan.—*St. Bennet*, surnamed *Biscop*.

23 Jan.—*The Conversion of St. Paul* is a feast instituted by the Church, to perpetuate the memory of that miraculous event.

2 Feb.—*The Purification of the B. V. Mary*, or *Candlemas Day*, is a feast in commemoration and honour both of the presentation of our blessed Lord and the purification of our Lady in the Temple of Jerusalem, the fortieth day after her happy delivery.

*Septuagesima, Sexagesima, and Quinquagesima* Sundays, are days set apart by the Church for the devotion of Lent.

*Shrovetide* signifies the time of confession.

*Ash Wednesday* is a day of public penance and humiliation in the Church, so called from the ceremony of blessing ashes, wherewith the Priest signs the people with a cross, and saying: *Remember, man, thou art but dust, and into dust thou shalt return.* Gen. iii. 9.

*Lent*, in Latin, is called *Quadragesima*, because it is a fast of forty days, (except Sundays, which are only days of abstinence,) instituted in commemoration of Christ's fasting forty days in the desert.

*Passion Sunday* is so called from the passion of Christ, then drawing nigh.

*Palm Sunday*, so called from the palm branches being strewed under our Lord's feet by the Hebrew children, crying, *Hosanna to the Son of David.* Matt. xxi.

*Maundy Thursday*, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood.

*Good Friday* is the anniversary of that most sacred and memorable day, on which the great work of our redemption was consummated.

On *Thursday, Friday, and Saturday*, in Holy Week, the offices called *Tenebræ* were formerly mournfully sung, in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of *Tenebræ days*, from

that *tenebræ* or *darkness* which overspread the face of the earth at the time of his passion.

The four *Ember Weeks*, in Latin, *Quatuor Tempora*, are times of public prayer, fasting, and procession; they are the Wednesdays, Fridays, and Saturdays next after the first Saturday of Lent, after Whit-Sunday, after 14th September, and after 13th December.

24 Feb.—*St. Matthias*, chosen by the College of Apostles, to supply the place of Judas.

12 March.—*St. Gregory*, surnamed the Great.

17 March.—*St. Patrick*, bishop and confessor, ordained by Pope Celestin, anno 431, and sent to preach the gospel to the Irish, whose nation he converted, and became its apostle. He died full of sanctity and miracles in the year 491.

19 March.—*St. Joseph*, the reputed father of our blessed Saviour and spouse of our blessed Lady: he died in Judea, about the 12th year of Jesus Christ.

21 March.—*St. Benedict* the Great, abbot, and patriarch of monks.

25 March.—*Annunciation of our Lady*, a feast in memory of the angel Gabriel's most happy embassy, when, by her consent, and the operation of the Holy Ghost, the Son of God became incarnate in her sacred womb.

*Easter Day*, in Latin, *Pascha*; a great festival in honour and memory of our Saviour's resurrection.

*Low Sunday*, in Latin, *Dominica in albis*, the Octave of *Easter Day*, is so called from the catechumens' white garments, emblems



of innocence and joy, which they put on at their baptism, and solemnly put off this day.

*Ascension Day*, a feast solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection.

23 April.—*St. George*, a martyr of Cappadocia, about the year 300.

25 April.—*St. Mark*, Evangelist, the disciple and interpreter of St. Peter, wrote his Gospel at the request of the Christians at Rome. On this day the long Litanies are said or sung, to obtain the blessings of God on the fruits of the earth.

1 May.—*SS. Philip and James*, apostles. After the *first* had converted almost all Scythia to the faith of Christ, he was fastened to a cross, and stoned to death.

3 May.—*Finding of the Holy Cross*, otherwise called *Holy-rood Day*, a feast in memory of the miraculous discovery of the holy cross.

*Rogation Week*, the next but one before Whit-Sunday, is so called, from *rogo*, to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung.

*Whit-Sunday*, or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost.

*Trinity Sunday*, the Octave of Whit-Sunday, is dedicated to the honour of the blessed Trinity; to signify that the works of our redemption and sanctification were completed.

*Corpus Christi*, the Thursday after Trinity Sunday, is a feast instituted by the Church in honour of the blessed sacrament.

6 May.—*St. John at the Latin Gate*; a solemnity instituted by the Church, to com-

memorate St. John the Evangelist's being, by the command of Domitian, brought prisoner from Ephesus to Rome, and there, by sentence of the senate, cast into a vessel of boiling oil.

26 May.—*St. Augustine*, first Archbishop of Canterbury.

27 May.—*St. Bede*, commonly called *Venerable*, for having illustrated the Church of God by his learning and piety. His feast is kept with a double office on the 29th of October.

11 June.—*St. Barnabas*, born at Cyprus, and ordained apostle to the Gentiles by St. Paul.

22 June.—*St. Alban*, martyr in the time of Dioclesian.

24 June.—*The Nativity of St. John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth.

29 June.—*SS. Peter and Paul* are joined in one solemnity, because they were the principal co-operators under Christ in the conversion of the world.

2 July.—*The Visitation of our B. Lady*; a feast instituted to commemorate the visit she paid her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. This feast was instituted by Pope Urban VI. anno 1385.

7 July.—*Translation of St. Thomas of Canterbury*, a feast ordained by a provincial constitution in the time of Simon Islip, Archbishop of Canterbury.

25 July.—*St. James*, called the Great, bro-

ther to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, anno 42.

26 July.—*St. Ann*, mother of the Blessed Virgin Mary.

29 July.—*St. Joseph of Arimathea*, a noble senator who buried Christ.

6 August.—*Our Lord's Transfiguration*, when he appeared in glory on Mount Thabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John. Matt. xviii.

10 August.—*St. Laurence*, deacon to Pope Xystus II., was broiled on a gridiron for the faith of Christ, anno 253.

15 August.—*Assumption of Blessed Virgin Mary*, anno 36.

24 August.—*St. Bartholomew*, Apostle.

28 August.—*St. Helen*.

29 August.—*The beheading of St. John the Baptist* by Herod.

8 Sep.—*The Feast of her Nativity*, of whom the author of all life and salvation was born to the world.

14 Sep.—*The Exaltation of the Holy Cross*. when Heraclitus the Emperor, having overcome Cosroe, king of Persia, brought it back in triumph to Jerusalem, anno 628.

22 Sep.—*St. Matthew*, Apostle and Evangelist, after preaching the gospel in Ethiopia, was slain at the altar, as he celebrated the Divine mysteries, anno 44.

29 Sep.—*Michaelmas*, a festival instituted in honour of St. Michael, the Archangel, and of the nine orders of holy angels.

2 Oct.—*St. Placid*, disciple of St. Benedict

and his brothers Eutychius and Victorin, and their virgin sister Flavia; also Donatus and Firmatus, deacons. Faustus, and thirty others, all monks and martyrs, at Messina, in Sicily, who were murdered for the faith of Christ by Manachus, the pirate, anno 341.

18 Oct.—*St. Luke*, Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bithynia, in the year 74.

28 Oct.—*St. Simeon* the Canaanite, and *St. Jude*, otherwise called Thaddeus. The first preached the gospel in Egypt, the latter in Mesopotamia.

1 Nov.—*All Saints*, a solemnity in memory of all the saints, since the whole year is too short to afford a separate feast for each.

2 Nov.—*All Souls*, a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

21 Nov.—*The Presentation of our Blessed Lady* in the temple of Jerusalem, at three years of age.

30 Nov.—*St. Andrew*, Apostle, after having preached the gospel in Thrace and Scythia, being apprehended by Egeus, the proconsul, he was first imprisoned, then most cruelly beaten; and lastly fastened to a cross, whereon he lived two days, preaching to the people.

*The four Sundays in Advent*, preceding Christmas, were instituted by the Church, with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world.

8 Dec.—*Conception of the glorious B. V. Mary*, mother of God.

21 Dec.—*St. Thomas*, Apostle, who preached the gospel to the Parthians, Medes, Persians, and Hyrcanians.

25 Dec.—*Christ's Nativity*, a solemn festival, celebrated annually by the Catholic Church, from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem.

26 Dec.—*St. Stephen*, the first Martyr after Christ's ascension, anno 34.

27 Dec.—*St. John*, Apostle and Evangelist, after writing his Gospel in his banishment, and receiving his Revelations, lived to the time of Trajan the Emperor.

28 Dec.—*Holy Innocents*, a feast in commemoration of the infants barbarously slaughtered by Herod.

29 Dec.—*St. Thomas*, Archbishop of Canterbury.

The several festivals of other saints are instituted by the Church, to honour God in his saints, and to teach us to imitate their virtues, and honour their martyrdom and sufferings for the faith of Christ.

AN

**Explanation of the Ornaments and Ceremonies  
THAT ARE USED IN**

**The Holy Sacrifice of the Mass.**

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ALL the visible rites employed in and about the Sacrifice of the Mass, tend to instruction and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command, "Do this in commemoration of me," 1 Cor. xi. 24; that is, do this in memory of my passion. This is plainly to be observed in the Altar and its Ornaments, as likewise in the Garments with which the Priest is invested, viz.

The Altar signifies Mount Calvary, whereon Jesus Christ (the only Son of God, and the second person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross; which very word, Altar, hath relation to sacrifice, which must necessarily be offered to God in that Church, where his true faith is professed; and therefore this name of Altar is mentioned by St. Paul, Heb. xiii. 10, "We have an Altar whereof they have no right to eat, who serve the tabernacle;" and 1 Cor. xi. 3, as it is likewise in St. Matt. v. 24. All which is a sufficient warrant for us to use the name of Altar; which also represents the table whereon our Saviour cele-

brated his last supper with his disciples, the night before he suffered.

The Corporal and Linen Cloths that cover the Altar signify the linen cloth that wrapped the sacred body of Christ, when he was laid in the sepulchre.

The Candles lighted on the Altar signify the light of faith revealed to the Jews and Gentiles ; and they advertise us of the great splendour both of faith, of good life and works required in the celebration of so high and dreadful a mystery.

The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the Altar, to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered, and piously meditated on in that holy Sacrifice.

The Chalice betokens the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

*Of the Garments wherewith the Priest is vested during the time of Mass.*

THE Amice, a linen cloth which the priest pulls over his face and fastens on his neck, signifies the rag of linen wherewith the Jews blindfolded Christ our Saviour, in mockery, when they smote and buffeted him ; saying, " Prophecy unto us, O Christ, who is he that struck thee ? " Matt. xxvi. 68.

The Alb (that is, a white linen garment) represents the garment which Herod put on

Christ after he had despised and mocked him. Luke xxiii.

The Maniple that the priest wears on his left arm, the Stole that hangs about his neck, and the Girdle, represent the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii.

The Chausable (that is, the upper garment) doth express the purple garment the soldiers put on Jesus Christ, Matt. xv. ; and the heavy cross also that Christ carried on his blessed shoulders to Mount Calvary.

The priest's Tonsure (that is to say, the crown of his head shaved in fashion of a round circle) doth represent the crown of thorns which the soldiers platted, and put about the sacred head of our Saviour. Mark xv.

### *Of the Ceremonies of the Holy Mass.*

THE Confiteor — denotes the repentance and preparation we ought to have when we assist at the holy mysteries ; and puts us in mind of the many sins we have committed, for which we ask pardon of God.

The Gloria in excelsis Deo — puts us in mind of the hymn of praise which the angels sung at Christ's nativity.

The Collect — signifies the prayers which our Lord made in the temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Father.

The Epistle — represents the preaching of St. John Baptist.



The Gradual—the penance which ensued among the good people upon that preaching.

The holy Gospel—betokens the holy preaching of our Saviour Jesus Christ.

The Credo in unum Deum—signifies the great fruit which ensued from the holy sermons of Christ.

The Offertory—denotes the great promptitude and fervent affection of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us.

The Orate Fratres, with the Secret Prayers—signify the retreat of our Redeemer, when he withdrew into the desert of Ephraim, where he retired secretly from his disciples, previous to his death and passion.

The Preface and Sursum Corda—signify his triumphant entry into Jerusalem, at which time the devout people received him with great acclamations of joy, saying, Hosanna in the highest.

The Canon—represents his prayer in the garden ; the agony and sweating of blood he endured, and how all his disciples left him.

The sundry crosses that the priest makes over the Host and Chalice, before and after consecration, are mystical representations of the many grievous torments which Christ endured for the accomplishment of the general redemption of mankind.

The Elevation of the Host and Chalice—figure the lifting up of Christ on the cross ; and inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and

his blood from his veins. The division of the Host into three distinct parts doth show the three substances in Christ, viz. the Divine, of his person; the spiritual, of his soul; and the material, of his body. And whereas one of the said parts is put into the Chalice, and, as it were, buried therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the blood demonstrates that the Divine personality was never separated, neither from his soul in his descent into hell, nor from his body lying in the sepulchre.

The Pax and Agnus Dei—make us call to mind that our Saviour, being the innocent Lamb, without spot, has reconciled us to God his Father, by his death and passion; accomplishing his triumph at the resurrection, being our true paschal Lamb.

The Priest's Benediction, given at the end of the Mass—represents the peculiar recommendations wherewith Christ did recommend his Church at the rendering of his soul into the hands of his Divine Father.

### **An Explanation of the Colours used by the Church at Divine Service.**

*White* is used on the Feasts of our Lord, of the blessed Virgin, and of all such saints as are no martyrs.

*Red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

*Purple or Violet*, the Penitential colour, is

used on all Sundays and Ferias of Advent; the Penitential time, from Septuagesima till Easter; and on Vigils, Ember and Rogation Days, when the Office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday, but in the Paschal time *White* is used.

The *Black* is used on Good Friday, and in Masses for the Dead, which may be said on any day that is not a Sunday, or a Double, except from Palm Sunday to Low Sunday, and during the Octaves of the Epiphany, or of Pentecost, and of Corpus Christi.



### On the Sign of the Cross.

THIS sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the altar; to signify, that all grace is derived from the passion of Christ. The Cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to divine service, to denote their destination. On the altars is raised a cross, with a figure of a dead Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved*. Finally, we often mark upon ourselves the sign of the Cross, pronouncing the words, *In*

*the name of the Father, and of the Son, and of the Holy Ghost*; thereby attesting our belief in the blessed Trinity, and in the Incarnation and death of our Saviour.

### Holy or Blessed Water.

FROM the history of the earliest ages of the Church, we are informed that it was the practice to bless all inanimate things, destined for the use of man, and particularly such as were used in the services of religion. Thus a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water mixed with salt that had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. Of this ancient practice, much still remains in the Catholic Church, influenced as she is by the religious motives which, in this and other concerns, actuated the founders of her discipline; laudably tenacious, as she ever must be, of antiquity. *Salt*, mingled with the water, is deemed the emblem of prudence and incorruption; and the water denotes purity and innocence of heart; while he who enters the place of worship and applies it, with the sign of the Cross, to his forehead, is admonished by the action, that, with cleanliness of heart and hand, he should appear in the presence of his Maker.

## Feasts and Fasts.

*This kind of devil, saith the Lord, can go out by nothing but by prayer and fasting. Mark ix. 28.*

*Be ye converted unto me in your whole heart in fasting, weeping, and mourning. Joel ii. 12.*

### Movable Feasts.

Septuagesima Sunday	Pentecost Sunday
Ash Wednesday	Corpus Christi
Easter Sunday	First Sunday in Advent
Ascension of our Lord	

### Feasts of Obligation to hear Mass and to refrain from Servile Works.

All Sundays in the year	Annunc. and Assumpt.
Nativity and Circumcision of our Lord	of the B. V. Mary
Epiphany and Ascension of our Lord	St. Patrick, Patron of Ireland
Solemnity of Corpus Christi	Feast of St. Peter and Paul, Apostles
	Solemnity of All Saints

### Retrenched Holy Days, or Days of Devotion.

Purification of the Blessed Virgin Mary, 2 Feb.  
St. Mathias, Apostle, 24 Feb.  
St. Joseph, Spouse of the Bless. Virg. Mary, 19 Mar.  
St. George the Martyr, 23 April  
SS. Philip and James, Apostles, 1 May  
Finding of the holy Cross, 3 May  
Nativity of St. John Baptist, 24 June  
St. James, Apostle, 25 July  
St. Anne, Mother of Blessed Virgin Mary, 26 July  
St. Lawrence, Martyr, 10 August  
St. Bartholomew, Apostle, 24 August  
Mondays and Tuesdays of Easter and Pentecost.

Nativity of the Blessed Virgin Mary, 8 Sept.  
 St. Matthew, Apostle, 21 Sept.  
 Dedication of St. Michael, Archangel, 29 Sept.  
 SS. Simon and Jude, Apostles, 28 Oct.  
 St. Andrew, Apostle, 30 Nov.  
 Conception of the Blessed Virgin Mary, 8 Dec.  
 St. Thomas, Apostle, 21 Dec.  
 St. Stephen, Proto-Martyr, 26 Dec.  
 St. John, Apostle and Evangelist, 27 Dec.  
 Holy Innocents, 28 Dec.  
 St. Thomas of Canterbury, 29 Dec.  
 St. Sylvester, Pope, 31 Dec.

*Note.*—April 23 and Dec. 29 have reference to England only.

### *Fasting Days on One Meal.*

Fridays and Saturdays in Advent  
 Quarter Tense, or Ember Days  
 Days of Lent, except Sundays  
 Vigils of Nativity and Pentecost  
 — SS. Peter and Paul  
 — Assumption of the Bless. Virg. Mary  
 — All Saints

### *Days of Abstinence from Flesh Meat.*

All Fridays throughout the year.—All Sundays in Lent, unless otherwise allowed by the archbishop or bishop.

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N. B.—That eggs are forbidden on Fridays, when a fast falls upon them : and if a fasting day falls on a Sunday, the fast is kept on the Saturday before. If Christmas Day falls on a Friday, neither fast nor abstinence is observed.

The solemnization of Marriage is forbidden from the first Sunday in Advent until after Twelfth-day, and from Shrove Tuesday until Low Sunday.

## A Table of Movable Feasts.

Year of our Lord.	Dominical Letter.	Ash-Wednesday.	Easter Sunday.	Whit-Sunday.	Corpus Christi.	1st Sunday in Advent.
1853	B	9 Feb.	27 Mar.	15 May	26 May	27 Nov.
1854	A	1 Mar.	16 Apr.	4 June	15 June	3 Dec.
1855	G	21 Feb.	8 Apr.	27 May	7 June	2 Dec.
1856	FE	6 Feb.	23 Mar.	11 May	22 May	30 Nov.
1857	D	25 Feb.	12 Apr.	31 May	11 June	29 Nov.
1858	C	17 Feb.	4 Apr.	23 May	3 June	28 Nov.
1859	B	9 Mar.	24 Apr.	12 June	23 June	27 Nov.
1860	AG	22 Feb.	8 Apr.	27 May	7 June	2 Dec.
1861	F	13 Feb.	31 Mar.	19 May	30 May	1 Dec.
1862	E	5 Mar.	20 Apr.	8 June	19 June	30 Nov.
1863	D	18 Feb.	5 Apr.	24 May	4 June	29 Nov.
1864	CB	10 Feb.	27 Mar.	15 May	26 May	27 Nov.
1865	A	1 Mar.	16 Apr.	4 June	15 June	3 Dec.
1866	G	14 Feb.	1 Apr.	20 May	31 May	2 Dec.
1867	F	6 Mar.	21 Apr.	9 June	20 June	1 Dec.
1868	ED	26 Feb.	12 Apr.	31 May	11 June	29 Nov.
1869	C	10 Feb.	28 Mar.	16 May	27 May	28 Nov.
1870	B	2 Mar.	17 Apr.	5 June	16 June	27 Nov.
1871	A	22 Feb.	9 Apr.	28 May	8 June	3 Dec.
1872	GF	14 Feb.	31 Mar.	19 May	30 May	1 Dec.
1873	E	26 Feb.	13 Apr.	1 June	12 June	30 Nov.
1874	D	18 Feb.	5 Apr.	24 May	4 June	29 Nov.
1875	C	10 Feb.	28 Mar.	16 May	27 May	28 Nov.
1876	BA	1 Mar.	16 Apr.	4 June	15 June	3 Dec.
1877	G	14 Feb.	1 Apr.	20 May	31 May	2 Dec.
1878	F	6 Mar.	21 Apr.	9 June	20 June	1 Dec.

Note, Ascension Thursday falls on the fortieth day after Easter.

## Plenary Indulgences.

By an Indulgence is meant a relaxation or remission of the temporal punishment due to sins already forgiven, both as to the guilt and eternal punishment. Some Indulgences are called *plenary*; because, when the full effect of them is gained, they remit all the debt of temporal punishment: others are called *partial*; for example, an Indulgence of forty or an hundred days, or of three, seven, ten, fifteen, or more years; because the penitent is only thereby released in part, or from such a proportion of the debt of temporal punishment as was formerly enjoined by the penitential canons, according to the enormity of the crimes committed, and as would have been remitted by God, had the penitent undergone, for such a space of time, the severe canonical penances which were in use in the Church until the twelfth century.

The direct and immediate effect, therefore, of an Indulgence is, to remit the debt of temporal punishment, and not to pardon or remit sin, as it supposes sin already forgiven. But the sinner's repentance being seldom so perfect, as to release him entirely from the whole punishment he deserves on account of the injury he has committed against the Divine Majesty, there usually remains some debt of temporal punishment to be discharged, either in this world or in the next. For though the mercy of God is moved, by a true repentance,



to pardon the guilt and eternal punishment due in hell for mortal sin: yet his justice often substitutes in its place and reserves some debt of temporal punishment, to which the repenting sinner is liable on account of his past sins; as appears evidently from several remarkable instances recorded in holy writ, particularly Adam, King David, Manasses, the Israelites, &c.

It is to discharge and cancel this debt of temporal punishment that works of penance are enjoined in the sacred tribunal of Confession; and that the Catholic Church, like a compassionate and indulgent mother, opens her spiritual treasures from time to time, to supply the wants and make up the deficiencies of her children. In virtue of the power given to her by Jesus Christ, and in imitation of St. Paul, (2 Cor x.,) and several other renowned doctors and pastors who flourished in the purest ages of Christianity, she grants indulgences to such of the faithful as are properly disposed, and apply with fervour to those works of piety and religion, charity and penance, that are required on their part, as conditions necessary to gain the benefit of an Indulgence.

## Plenary Indulgences, granted to the Faithful in this Kingdom.

I. ON Christmas Day and the twelve days following Epiphany inclusively.

II. In the first week of Lent, beginning with the first Sunday, and ending with the second Sunday inclusively.

III. At Easter, i. e. from Palm Sunday to Low Sunday, inclusively.

IV. From Whit-Sunday to the end of the Octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, during the Octave.

VI. On the Feast of the Assumption of the Blessed Virgin Mary and during the Octave.

VII. On the Sunday preceding the Feast of St. Michael, and during the Octave, unless St. Michael's festival fall on Sunday, in which case it begins on that day.

VIII. On All Saints' Day, and during the Octave.

*The necessary conditions of the I., III., and VII. are,*

1. That they confess their sins, with a sincere repentance, to a priest approved of by the superior.

2. Devoutly and worthily to receive the holy Communion.

3. To visit some chapel or oratory where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church. That, in proportion to their means,

they be disposed to assist the poor with alms ; and, should circumstances admit, to assist at sermons, catechisms, or in visiting the sick.\*

*The conditions of the II., IV. and VIII. are,*

1. To confess their sins, with a sincere repentance, to a priest approved of by the superior.
2. Devoutly and worthily to receive the holy Communion.
3. If their condition allow of it, to give some alms to the poor, either on the eve or the day of their Communion.
4. On the day of their Communion to offer up prayers to God for the whole state of the Catholic Church ; for the bringing of all stray souls to the fold of Christ ; for the general peace of the Christian world, and the blessing of God upon his Church in this kingdom.

*The conditions of the V. are,*

1. To confess their sins, with a sincere repentance, to a priest approved by the superior.
2. Devoutly and worthily to receive the holy Communion.
3. To pray to God with a sincere heart for the conversion of unbelievers, and for the free propagation of the faith of Christ.

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\* Note.—These conditions of the works of mercy are not absolutely necessary to be performed on the day of Communion, but that the person be then in a disposition of mind to do these things, or at least some of them, when opportunity shall offer.

# An Abridgment of the Christian Doctrine.

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## *The Ten Commandments of God.*

### EXODUS XX.

1. I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve *them* : I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children unto the third and fourth generation of those that hate me ; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and shalt do all thy works ; but on the seventh day is the Sabbath of the Lord thy God : thou shalt do no work on it, thou, nor thy

son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore the Lord blessed the seventh day, and sanctified it.

4. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

### *The Six Precepts of the Church.*

1. To hear Mass on Sundays, and all Holy-days of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the blessed Eucharist at Easter, or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or other-

wise prohibited by the Church; nor clandestinely.

The fourth Council of Lateran, Can. 21, ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall in private faithfully confess all their sins at least once a year, to their own pastors; and take care to fulfil, to the best of their power, the penance enjoined them, receiving reverently, at least at Easter, the Sacrament of the Eucharist, unless perhaps by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be excluded out of the Church whilst living, and when they die, be deprived of Christian burial."

### *Seven Sacraments.*

Baptism,	Matt. xxviii. 19.
Confirmation,	Acts viii. 17.
Eucharist,	Matt. xvi. 26.
Penance,	John xx. 23.
Extreme Unction,	James v. 14.
Holy Orders,	Luke xxii. 19.
Matrimony,	Matt. xix. 6.

### *The Three Theological Virtues.*

Faith, Hope, and Charity.

### *The Four Cardinal Virtues.*

Prudence,	Fortitude, and
Justice,	Temperance.

*The Seven Gifts of the Holy Ghost.*

ISAIAH XI. 2, 3.

Wisdom,	Fortitude,
Understanding,	Knowledge,
Counsel,	Piety, and
The fear of the Lord.	

*The Twelve Fruits of the Holy Ghost.*

Charity,	Longanimity,	Fidelity,
Joy,	Goodness,	Modesty,
Peace,	Benignity,	Continency, and
Patience,	Mildness,	Chastity.

*The Spiritual Works of Mercy.*

To give counsel to the doubtful ; to instruct the ignorant ; to admonish sinners ; to comfort the afflicted ; to forgive offences ; to bear patiently the troublesome ; to pray for the living and the dead.

*The Corporal Works of Mercy.*

To feed the hungry ; to give drink to the thirsty ; to clothe the naked ; to harbour the harbourless ; to visit the sick ; to visit the imprisoned ; and to bury the dead.

*The Eight Beatitudes.*

MATTHEW V.

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.

2. Blessed are the meek ; for they shall possess the land.

3. Blessed are they that mourn ; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice ; for they shall be filled.

5. Blessed are the merciful ; for they shall obtain mercy.

6. Blessed are the clean of heart ; for they shall see God.

7. Blessed are the peace-makers ; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of heaven.

*The Seven Deadly Sins and the opposite Virtues.*

Deadly Sins.	{	Pride,	Opposite Virtues.	{	Humility,
		Covetousness,			Liberality,
		Lust,			Chastity,
		Anger,			Meekness,
		Gluttony,			Temperance,
		Envy,			Brotherly Love,
		Sloth.			Diligence.

*Sins against the Holy Ghost.*

Presumption of God's mercy ; despair ; impugning the known truth ; envy at another's spiritual good ; obstinacy in sin ; final impenitence.

*Sins crying to Heaven for vengeance.*

Wilful murder ; the sin of Sodom ; oppression of the poor ; defrauding labourers of their wages.



*Nine Ways of being accessory to another's Sin.*

By counsel ; by command ; by consent ; by provocation ; by praise or flattery ; by concealment ; by partaking ; by silence ; by defence of the ill done.

*Three eminent Good Works.*

Alms deeds, or works of mercy ; prayer, and fasting.

*The Evangelical Counsels.*

Voluntary poverty, chastity, and obedience.

*The Four Last Things to be remembered.*

Death—Judgment—Hell—and Heaven.

*Subjects for Daily Meditation.*

Remember, Christian soul, that thou hast this day, and every day of thy life,

God to glorify,	Eternity to prepare
Jesus to imitate,	for,
The angels and saints	Time to profit of,
to invoke,	Neighbours to edify,
A soul to save,	The world to despise,
A body to mortify,	Devils to combat,
Sins to expiate,	Passions to subdue,
Virtues to acquire,	Death perhaps to suffer,
Hell to avoid,	And judgment to undergo.
Heaven to gain,	

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind—this is the greatest and first commandment. And the second is like to this—Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets St. Matt. xxii.

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## Form of Lay Baptism.

Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

TAKE common water, pour it on the head or face of the child, and while pouring it, form an intention to do as the Church does, and say the following words :

“ I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

*Note.*—Any person, whether man, woman, or child, may baptize an infant in case of danger of death.

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## A Profession of the Catholic Faith.

I, N. N., with a firm faith believe and profess all and every one of those things, which are contained in that creed, which the Holy Catholic (Roman) Church maketh use of ; to wit :

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made. Consubstantial to the Father, by whom all things were made. Who for us men and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary: **AND WAS MADE MAN.** He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And (I believe) one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

I most stedfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

I also admit the Holy Scripture according to that sense which our holy mother the Church has held, and does hold, to which it

belongs to *judge* of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the FATHERS.

I also profess that there are truly and properly *Seven Sacraments* of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind; though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony: and that they confer grace. And that of these Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved *ceremonies* of the Catholic Church, in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning *original sin* and *justification*.

I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy *Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ*: and that there is made conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

I also confess that under *either kind alone* Christ is received whole and entire, and a true Sacrament.

I constantly hold, that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be respected.

I most firmly assent that the Images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration is to be given them.

I also affirm that the power of *Indulgences* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all other churches; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of *Jesus Christ*.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith, without which none can be saved, I, N. N., do at this present freely profess, and sincerely hold; and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life.

## ON PRAYER.

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Before prayer prepare thy soul, and be not as a man that tempteth God. *Ecclus. xviii. 23.*

In every thing by prayer and supplication, with thanksgiving, let your petitions be made known to God. *Phil. iv. 6.*

And all things whatsoever you shall ask in prayer, believing, you shall receive. *Matt. xxi. 22.*

MAN'S dependence on God is so absolute, that without the Divine aid he cannot succeed even in his pious projects, nor observe his virtuous resolutions, but must perpetually recur to the Almighty for succour in his wants: thus, the duty of Prayer is of absolute obligation. But, even independently of its necessity, Prayer should be esteemed and cherished, as a source of consolation and happiness. What an honour to be allowed to speak to our Creator confidentially! to open our hearts before him, and to enter into close and intimate communication with his sovereign Majesty! God himself invites us to pray, therefore, as St. Cyprian observes, "he surely will not refuse, what he inspires us to ask." Let us pray with

“faith, nothing wavering,” as St. James recommends, and we shall infallibly find consolation in Prayer, and peace in the presence of God. Alas! how often do we feel only weariness in this celestial occupation! How often do we yield to that fatal tepidity which is the source of so many infidelities and sins! *Ask*, and all things shall be given to you; *knock*, and the treasures of heaven shall be opened. If, to obtain the goods of this world, we had only to ask for them, with what earnestness, constancy, and ardour we should do so! How arduously men labour for the deceitful honours and passing pleasures of time, and how little exertion they make to acquire the treasure of grace, which is in fact the only real treasure! The words of Christ are decisive, “Ask and you shall receive.” Let us then pray with love and fervour, with confidence and perseverance, and our prayers will infallibly be heard.

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## Of the Morning Exercise.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. *Psal. v. 3.*

MORNING PRAYER is a duty which God requires as the first-fruits of the day; most religiously, then, should it be consecrated to him. Our actions for the rest of the day depend, in a great measure, upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment;

think what you are of yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults, of attention, respect, and modesty, of fervour, love, and confidence, with which you should address him.

*On awaking, make the sign of the ✠ and say,*

THOU, O Lord, wilt open my lips, and my tongue shall extol thy praise. *Psal. l.*

Holy, holy, holy Lord God of hosts! the heavens and the earth are filled with thy glory. Glory be to the Father; glory be to the Son; glory be to the Holy Ghost.

Blessed be the Holy and undivided Trinity, now and for ever. Amen.

*At up-rising, say,*

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

I will arise from this bed of sleep to adore my God, and to labour for the salvation of my soul. Oh may I rise on the last day to life everlasting!

*While clothing yourself, say,*

O MY God! clothe my soul with the nuptial robe of charity, and grant that I may carry it pure and undefiled before thy judgment-seat.

*When clothed, kneel down, and say,*

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy Divine love.



V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

LET US PRAY.

O GOD, who by the light of thy Holy Spirit didst instruct the hearts of the faithful, give us, by the same Holy Spirit, a love and relish for what is right and just, and a constant enjoyment of his comforts, through Christ our Lord. Amen.

*Place yourself in the presence of God; return him thanks for his benefits; and offer yourself to him without reserve.*

O MOST holy and adorable Trinity, one God in three persons! I believe thee here present. I adore thee with the most profound humility, desiring to offer thee the honour and homage due to thy sovereign majesty. I most humbly thank thee for all the graces and blessings thou hast bestowed on me, and as I am indebted to thy mercy for this day, I desire to devote it to thy service; consecrating to thee all my thoughts, words, actions, pains, and sufferings: bless them, O Lord! and may they tend to thy glory and my salvation. Adorable Jesus! Divine model of that perfection to which we should all aspire! I will endeavour this day to follow thy example, and like thee, to be meek, humble, patient, charitable, and resigned. Incline my heart to keep thy commandments; I am resolved to watch over myself with the greatest vigilance, that I may not relapse into my habitual failings, which I sincerely desire to correct. O

Lord God, whose mercy has preserved me from the dangers of the night, and whose power has brought me to the beginning of this day, inspire me with thoughts and desires becoming my helpless and dependent state. I adore thee as the Creator and sovereign Ruler of the universe ; I submit to the designs of thy all-wise providence. I love thee as the common Father of all mankind. I fear thee as the incorruptible and all-seeing Judge of my life. I dedicate to thee, as my first beginning and last end, all the thoughts, words, and deeds of this day. May justice and charity regulate my actions, that I may be blameless in thy sight ; and temperance and purity check my thoughts, that I may refrain from those carnal desires that war against the soul ; that so, all my faculties being employed in thy love and service, I may pass this day as becometh the follower of thy Son, Jesus Christ, through whose *merits alone*, with the intercession of his blessed Mother and the Saints, I hope to see that everlasting day, of which this life is but the vigil, in those mansions of glory, where he reigneth with thee, in the unity of the Holy Ghost, for ever and ever. *Amen.*

### The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass

against us. And lead us not into temptation; but deliver us from evil. *Amen.*

### *The Angelical Salutation.*

HAIL Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. *Amen.*

### *Gloria Patri.*

GLORY be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

### *The Apostles' Creed.*

I BELIEVE in God, the Father Almighty, Creator of heaven and earth: and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the flesh; and life everlasting. *Amen.*

## The Confiteor.

And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the Angel. *Apoc. viii. 4.*

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy upon me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and full remission of all my sins. Amen.

*Invoke the Blessed Virgin, your Angel Guardian, and your Patron Saint.*

O HOLY Virgin, Mother of God ! my advocate and patroness ! pray for thy poor servant : show thyself a mother to me. And thou, O blessed spirit, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. St. Patrick, our glorious apostle, pray for me ; and thou also, O happy saint, whose name I bear, intercede for me, that I may serve God faithfully in this life as thou

hast done, and glorify him with thee in heaven. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

#### A PRAYER BEFORE THE ACTS.

O ALMIGHTY and eternal God, grant unto us an increase of Faith, Hope, and Charity; and, that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ our Lord. Amen.

#### AN ACT OF CONTRITION.

O MY God, I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, never more to offend thee, and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

#### AN ACT OF FAITH.

O MY God, I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee, one only God, there are three Divine Persons, really distinct and in all things equal—the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the Second Person of the most holy

Trinity, became man ; that he was conceived by the Holy Ghost, and was born of the Virgin Mary ; that he suffered and died on a cross to redeem and save us ; that he arose the third day from the dead ; that he ascended into Heaven, and sitteth at the right hand of the Father, *always living to make intercession for us* ; that he will come at the end of the world to judge mankind, and render to every one according to his works ; that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of Hell. I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the Infallible Truth, hast revealed them, and thou hast commanded us *to hear the Church, which is the pillar and the ground of truth*. In this faith I am firmly resolved, through thy holy grace, to live and die.

## AN ACT OF HOPE.

O MY God, who hast graciously promised every blessing, even Heaven itself, through Jesus Christ, to those who keep thy commandments ; relying on thy power, which is infinite, thy mercies, which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest, grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

## AN ACT OF CHARITY.

O MY God, my Creator, my Redeemer, my Sovereign Good, whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and above all things ; and for thy sake I love my neighbour as myself. Oh, teach me, my gracious God, to love thee daily more and more ; and mercifully grant that, having loved thee on Earth, I may love and enjoy thee for ever in Heaven.

## A DAILY OBLATION.

MY God and my all, I most earnestly desire, by my every breath, every thought, every word, every desire, every movement of body and soul—I desire to tell thee a thousand times, I love thee more than life, or any thing in this world, and offer and dedicate myself to thee, renewing my baptismal vows, together with the promises and resolutions of my life past. I offer thee also (and by every movement of my body and soul I desire to renew the oblation) all the praise, thanks, and adoration of the Church militant, triumphant, and suffering ; all that it has offered thee, or will offer to the end of time ; all the love, complacency, and delights thou possess-est in thy Divine essence, one God in three persons ; all the homage my beloved Jesus renders thee in the adorable sacrament of the altar ; all the masses that are now celebrating, have been, or will be celebrated to the

end of time, to thy honour and glory, without will, wish, or desire, but those solely of pleasing thee, loving thee, living for thee, and dying for thee. I am thine, my God and my all. Oh, make me so entirely and eternally; above all, take my heart; extirpate from it all other affections, and make it, for the future, a burning furnace of the purest flames of thy most ardent love. Amen.

AN ACT OF RESIGNATION TO THE  
WILL OF GOD.

MAY the most just, the most high and amiable will of the Almighty be praised and exalted in all things for ever. Amen.

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*The Litany of the Holy Name of Jesus.*

LORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God, the Father of Heaven,  
 God the Son, Redeemer of the World,  
 God the Holy Ghost,  
 Holy Trinity, One God,  
 Jesus, Son of the Living God,  
 Jesus, Splendour of the Father,  
 Jesus, Brightness of Eternal Light,  
 Jesus, King of Glory,  
 Jesus, Sun of Justice,  
 Jesus, Son of the Virgin Mary,

} Have mercy on us.



Jesus, most amiable,  
Jesus, most adorable,  
Jesus, most admirable,  
Jesus, the mighty God,  
Jesus, Father of the World to come,  
Jesus, Angel of the Great Council,  
Jesus, most powerful,  
Jesus, most patient,  
Jesus, most obedient,  
Jesus, meek and humble of heart,  
Jesus, lover of chastity,  
Jesus, lover of us,  
Jesus, God of peace,  
Jesus, Author of life,  
Jesus, Example of all Virtues,  
Jesus, zealous Lover of Souls,  
Jesus, our God,  
Jesus, our Refuge,  
Jesus, Father of the Poor,  
Jesus, Treasure of the Faithful,  
Jesus, the Good Shepherd,  
Jesus, the True Light,  
Jesus, Eternal Wisdom,  
Jesus, Infinite Goodness,  
Jesus, the Way, the Truth, and the Life,  
Jesus, Joy of Angels,  
Jesus, Master of Apostles,  
Jesus, Teacher of Evangelists,  
Jesus, Strength of Martyrs,  
Jesus, Light of Confessors,  
Jesus, Spouse of Virgins,  
Jesus, Crown of all Saints,  
Be merciful unto us, spare us, O Lord Jesus!  
Be merciful to us, hear us, O Lord Jesus!  
From all evil, Lord Jesus, deliver us.  
From all sin, Lord Jesus, deliver us.

Have mercy on us.

From thy wrath,  
 From the snares of the devil,  
 From the spirit of uncleanness,  
 From everlasting death,  
 From the neglect of thy holy inspiration,  
 Through the Mystery of thy Holy Incarnation,  
 Through thy Nativity,  
 Through thy Divine Infancy,  
 Through thy Sacred Life,  
 Through thy Labours,  
 Through thy Agony and Passion,  
 Through thy Cross and Dereliction,  
 Through thy Pains and Torments,  
 Through thy Death and Burial,  
 Through thy glorious Resurrection,  
 Through thy Ascension,  
 Through thy Joys and Glory,  
 In the Day of Judgment,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world: spare us, O Lord Jesus!

Lamb of God, who takest away the sins of the world: hear us, O Lord Jesus!

Lamb of God, who takest away the sins of the world: have mercy on us, O Lord Jesus!

Lord Jesus, hear us.

Lord Jesus, graciously hear us.

V. Let the name of the Lord be blessed.

R. Now and for evermore. Amen.

#### LET US PRAY.

O LORD JESUS CHRIST, who hast said,  
*Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;*  
 mercifully attend to our supplications, and

grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name, who livest and reignest, one God, world without end. Amen.

O Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace, those whom thou instructest in the solidity of thy love; who livest and reignest, world without end. Amen.

O God, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in Heaven, whose holy name we venerate on Earth; who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

### *The Salve Regina.*

HAIL! holy Queen, Mother of mercy, our Life,\* our sweetness and our Hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O most clement, most pious, and most sweet Virgin Mary.

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\* Strictly speaking, Christ alone is our hope or life; it is here used in a relative sense.

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O ALMIGHTY and eternal God ! who didst prepare the body and soul of the glorious Mary, Mother and Virgin, that, by the co-operation of the Holy Ghost, she might become a worthy dwelling for thy Son ; grant, that as we rejoice in her commemoration, so, by her pious intercession, we may be delivered both from present evils and everlasting death ; through the same Jesus Christ our Lord. Amen.

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See that you despise not one of these little ones ; for I say to you, that their Angels in heaven always see the face of my Father who is in heaven.

*Matt.* xviii. 10.

*A Prayer to your Angel Guardian.*

O ANGEL of God, to whose care I am committed by the supreme clemency, illuminate, defend, and govern me this day in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life : and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

## The Angelus Domini.

To be said morning, noon, and night, in memory of the adorable Mystery of the Incarnation of our blessed Saviour.

V. THE angel of the Lord declared unto Mary,

R. And she conceived of the Holy Ghost.

Hail, Mary ! &c.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail, Mary ! &c.

V. And the Word was made flesh,

R. And dwelt amongst us.

Hail, Mary ! &c.

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

### LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection : through the same Christ our Lord. Amen.

*From Easter to Trinity Sunday, instead of the above, is said the following :*

Triumph, O Queen of heaven ! to see

Alleluia.

The sacred Infant, born of thee, Alleluia.

Arise in glory from the tomb ; Alleluia.

O, by thy prayer, prevent our doom. Alleluia.

V. Rejoice and be glad, O Virgin Mary.  
Alleluia.

R. Because our Lord has truly risen.  
Alleluia.

### The Blessing.

MAY the peace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me now, and at the hour of my death. *Amen.*

*At going forth out of your house, say,*

SHOW me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice may rule over me. Make perfect my walking in thy paths, that my steps may not be moved.

### GRACE BEFORE MEAT.

BLESS us, O Lord, and these thy gifts, which of thy bounty we are about to receive, through Christ our Lord. *Amen.*

### GRACE AFTER MEAT.

WE give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

Vouchsafe, O Lord, for thy name's sake, to render to our benefactors life everlasting. *Amen.*

Should the duties of your state of life afford you leisure, you may, after Morning Prayers, meditate on the proper reflection of the day, which may be found amongst the "*Pious Reflections for every Day in the Month.*"

### **Aspirations and Ejaculations,**

*which may be secretly repeated in the heart, amidst the ordinary actions of the day.*

O MY God, grant me the grace never to offend thee.

O my God, teach me in all things to do thy holy will.

Too late have I known thee, O Infinite Goodness: too late have I loved thee, O Eternal Beauty.

To thee, O Lord, to thee alone, be all honour, and glory, and praise, and adoration, for ever. Amen.

Mortify in me, O Jesus, whatever displeaseth thee, and make me according to thy own heart.

O blessed Jesus! give me grace to learn of thee to be meek and humble of heart.

O Lord, keep me from sin, and grant me the grace of a happy death.

I will praise the Lord at all times; his praise shall be ever in my mouth.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Bless the Lord, O my soul, and let all that is within me bless his holy name.

What return shall I make to the Lord for all that he has rendered to me? I will offer a sacrifice of praise, and I will call upon the name of the Lord.

Come and hear, all ye that fear the Lord, and I will tell you what great things he has done for my soul.

One thing I have asked of the Lord ; this will I seek after, that I may dwell in the house of the Lord all the days of my life.

How lovely are thy tabernacles, O Lord of hosts ! my soul longeth and fainteth for the courts of the Lord.

O God of my heart and my portion for ever : O let nothing in life or death ever separate me from thee.

What is man, O Lord, that thou art mindful of him ; or the son of man, that thou shouldst visit him ?

What have I in Heaven ; and, besides thee, what do I desire on Earth ?

Oh how great is the multitude of thy sweetness, O Lord, which thou hast hidden for those that fear thee.

I have said, now I have begun : verily this is the change of the right hand of the Most High.

From my secret sins cleanse me, O Lord, and from those of others spare thy servant.

O rather let me die a thousand deaths than offend thee mortally.

“ In all thy works aim at perfection.” — *Ecclus.* xxxiii. 23.



## Evening Exercise.

In the night, I have remembered thy name, O Lord :  
and have kept thy law. *Psal. cxviii. 55.*

IF it is important to begin the day well, it is no less so to end it in the same spirit. The graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to him with the utmost gratitude and fervour.

A daily examination of conscience in general, with regard to our whole conduct throughout the day, and in particular with regard to our predominant vice, passion, or evil custom, and the virtue we want most to acquire, is strongly recommended by all spiritual writers, as one of the most important duties of a Christian life, and the most profitable exercise we can apply ourselves to, for avoiding sin and acquiring virtue.

The nightly examination of conscience makes up the principal part of the last exercise of the day. The method thereof consists in the following acts, viz. of the Presence of God, Thanksgiving, Supplication, Examen, Sorrow, and good Resolution.

The many signal blessings which God has bestowed, and does bestow, on those families where prayers are said in common, should be a sufficient inducement to establish this practice every where ; and chiefly at night, when all may be assembled with greater conveni-

ence. *"Where two or three persons shall be assembled in my name, there,"* saith Christ, *"shall I be in the midst of them."*

Offer your sleep to God, in union with that which our Divine Lord took while upon earth; beseech him to protect you during the night, that you may rise next day to serve him with increased fidelity. While undressing, you may think of the hour when you will cast off this mortal body, and appear before God, divested of every thing but the works of justice or iniquity you have performed. When you lie down, make the sign of the cross devoutly, as a sacred symbol that you belong entirely to Christ. Say with the prophet Isaiah, "My soul hath desired thee in the night, yea, and with my spirit within me, in the morning will I watch to thee."—Isaiah xxvi. 9.

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### Form of Night Prayer.

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy Divine love.

V. Send forth thy Spirit, and they shall be created,

R. And thou shalt renew the face of the earth.

*Place yourself in the presence of God, meditate for a moment on his infinite majesty, and the nothingness of yourself.*

IMPRESSED with a most lively sense of the presence of thy Eternal Majesty, I most humbly adore thee, O my Creator, my Redeemer, and my Judge! I believe in thee, because thou art Truth itself. I hope in thee, because thou art faithful to thy word. I love thee with my whole heart, because thou art worthy of my love; and, for thy sake, I love my neighbour as myself.

*Let us return thanks to God for the favours he has conferred upon us.*

ENABLE me, O my God, to return thee thanks as I ought, for all thine inestimable blessings and favours.

Thou hast thought of me, and loved me, from all eternity; thou hast formed me from nothing; thou hast delivered up thy beloved Son to the ignominious death of the cross for my redemption; thou didst preserve me from falling into the abyss of eternal misery, when my sins had often provoked thee to deprive me of my life; and thou wert graciously pleased to spare me, even though I continued to offend thee. Alas, my God, what return can I make for the innumerable blessings thou hast conferred on me during the whole course of my life, and particularly for the favours of this day? O all ye angels and saints, unite with me in praising the God of mercies, who is so bountiful to so unworthy a creature.

*Let us beg of God to make our sins known to us.*

**O ETERNAL SOURCE OF LIGHT**, who hast said, "*Let there be light, and there was light,*" illuminate the darkness of my understanding, and dispel those shades of ignorance and error which conceal from me the filth and enormity of my offences. Discover to me, I beseech thee, all the sins I have committed this day, whether in thought, word, deed, or omission; grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where and in what company we have been this day. Let us call to mind the sins we have committed against God, our neighbour, or ourselves; and reflect whether we have fulfilled the duties of our state of life.

**AGAINST GOD**—By omission or negligence in the discharge of our religious duties; irreverence, wilful distractions or inattention in prayer; resistance to the Divine grace; oaths; murmurings; want of confidence and resignation. *Pause and examine.*

**AGAINST OUR NEIGHBOUR**—By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passion, imprecations, injuries, detraction, rallery, false reports, damages either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity. *Pause and examine.*

**AGAINST OURSELVES**—By vanity, human respect, lies; thoughts, desires, discourses, of actions contrary to purity; by intemperance, rage, or impatience; by an useless or sensual life, or by sloth, in not complying with the duties of our state. *Pause and examine.*

[Repeat the General Confession, "I confess," &c., "May the Almighty," &c., page 7.]

## PRAYER.

PENETRATED with grief, and overwhelmed with confusion, at the sight of my iniquities, I acknowledge myself unworthy, O Lord, to be numbered among thy servants, much less to be accounted thy child. Is it possible I could have repaid thy infinite patience and goodness with such malice and ingratitude? Creator of Heaven and Earth, I have sinned against thee. I have, alas! offended thee, who art so good and so worthy of my love. Yet, Lord, when I consider that I am the work of thy hands, and the price of the blood of thine only Son, who expired on the cross for my salvation, I cannot despair of thy pardon. It is, therefore, through his infinite merits that I implore, and humbly hope thou wilt grant me, the forgiveness of my sins. Have pity on me, O eternal Father, and spare me for the sake of thy beloved Son. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee; and I shall continue to repent sincerely of them to the hour of my death. Amen.

*Let us make a firm purpose of amendment.*

O ALMIGHTY and eternal God, I wish from the bottom of my heart that I had never sinned against thee; but since I have been so unhappy, O grant me now thy grace, that I may never offend thee more. Thou hast said, *I will not the death of a sinner, but rather that he be converted and live.* Convert me, therefore, and I shall be converted.

*Have mercy upon me according to thy great mercy ; and, according to the multitude of thy tender mercies, blot out all my iniquities.*

I renounce all sin, and the occasions of it ; and firmly purpose henceforth to walk in the path of thy commandments. This fixed resolution I am determined to keep, with the assistance of thy grace, purchased for me through the infinite merits of thine only Son, Christ Jesus our Lord. Amen.

[Repeat the Lord's Prayer, the Angelical Salutation, the Creed, the Acts of the Theological Virtues, and the Angelus Domini, as in the Morning Prayer.]

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### Litanj of the Blessed Virgin.

For behold, from henceforth all generations shall call me blessed. *Luke* i. 48.

#### ANTHEM.

WE fly to thy patronage, O holy Mother of God ! Despise not our petitions in our necessities, but deliver us from all dangers, O thou ever-glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,  
Holy Mother of God,  
Holy Virgin of virgins,  
Mother of Christ,  
Mother of Divine grace,  
Mother most pure,  
Mother most chaste,  
Mother undefiled,  
Mother inviolate,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of Justice,  
Seat of Wisdom,  
Cause of our joy,  
Spiritual Vessel,  
Honourable Vessel,  
Vessel of singular Devotion,  
Mystical Rose,  
Tower of David,  
Tower of Ivory,  
House of Gold,  
Ark of the Covenant,  
Gate of Heaven,  
Morning Star,  
Health of the Weak,  
Refuge of Sinners,  
Comforter of the Afflicted,  
Help of Christians,

Pray for us.

Queen of Angels,  
 Queen of Patriarchs,  
 Queen of Prophets,  
 Queen of Apostles,  
 Queen of Martyrs,  
 Queen of Confessors,  
 Queen of Virgins,  
 Queen of all Saints,

} Pray for us.

Lamb of God, who takest away the sins of the world : Spare us, O Lord.

Lamb of God, who takest away the sins of the world : Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world : have mercy on us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

#### PRAYER.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son hath been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection : through the same Christ our Lord. Amen.

#### PRAYER.

BLESS, O Lord, the repose I am going to take, that by renewing my bodily strength, I may be better enabled to serve thee. O all ye saints and angels, but especially thou, O Mother of God, intercede for me, not only during this night, and the rest of my life, but also at the hour of my death. Amen.



## ANOTHER PRAYER.

POUR down thy blessings, O Lord, on my parents, benefactors, friends, and on my enemies, if I have any. Protect my superiors, spiritual and temporal. Help the poor and sick, and those who are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness ! have mercy on the souls of the faithful in Purgatory ! put an end to their sufferings ; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. Amen.

*De Lucis ante Verminum.*

BEFORE the closing of the day,  
Creator, we thee humbly pray,  
That for thy wonted mercy's sake,  
Thou us into protection take.  
May nothing in our minds excite  
Vain dreams and phantoms of the night.  
Our enemies repress, that so  
Our bodies no uncleanness know.  
In this, most gracious Father, hear,  
Through Christ thy equal Son, our prayer,  
Who, with the Holy Ghost and thee,  
Doth live and reign eternally. Amen.

Visit, we beseech thee, O Lord, this habitation, and drive away from it all the snares of the enemy. Let thy holy angels dwell therein, to preserve us in peace ; and may thy blessing be upon us for ever : through Christ our Lord. Amen.

May thy Divine assistance remain always with us. Amen.

[Before you go to bed, read a chapter in some spiritual book. Resolve within yourself on the subject of next morning's meditation, which may be found amongst the "Pious Reflections for every Day in the Month," and think upon it while you are undressing. When you compose yourself in bed, think on your grave, and how soon death, of which sleep is an image, will be with you; and what your sentiments will be of all worldly vanities. Offer up your sleep to God, submitting it with a pure intention to his holy will; that by this repose of nature you may recover new vigour of mind and body to serve him. Wish that every breath you are to draw this night, may be so many acts of praise and love of his Divine Majesty, like the happy breathings of the angels and saints, who never sleep; and so compose yourself to rest in the arms of your Saviour.]

If you awake in the night, renew the offering of yourself to God, saying:

"My soul hath desired thee in the night."  
—*Isa.* xxvi. 9.

Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul, &c.

## INSTRUCTIONS AND DEVOTIONS For Hearing Mass.

I have no pleasure in you, saith the Lord of Hosts—neither will I accept an offering at your hand. For from the rising of the sun, to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to me and a *clean* offering. *Malachy* i. 10, 11.

This is my body which is *broken* for you. Do this for a commemoration of me. This chalice is the New Testament in my blood. Do you this as often as you shall drink for the commemoration of me. *1 Corinthians* xi. 24, 25.

SECT. I.—*What the Mass is, and for what ends it is to be offered.*

1. FROM the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him; and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity which they worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices; some bloody, in which the victim was slain, others unbloody. Some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his honour and glory; others were called *sin-offerings*, which were offered for sins; others were offerings of *thanksgiv-*

*ing* ; others, in fine, were *pacific*, or *peace-offerings*, which were offered for obtaining favours of God ; the word *peace*, in the Scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of Moses, were of themselves but weak and needy elements, types and figures of a sacrifice to come, *viz.* that of Jesus Christ ; in consideration of which sacrifice alone, and of the faith of the offerers, by which they believed in this Redeemer to come, those ancient sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward sacrifice of the heart ; but not for any intrinsic worth or dignity of the things offered, for no other blood but the blood of Christ could wash away our sins. Hence, in the 39th Psalm, spoken in the person of Christ to his Father, we read : *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.* So, St. Paul reads it, Heb. x. 5, *Burnt-offering and sin-offering thou didst not require ; then said I, Behold I come.* To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy,

grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily application of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us, but has also instituted the blessed Eucharist, the night before his passion, in which he has bequeathed us his body and blood under the sacramental veils, not only to be received by us as a sacrament, for the food and nourishment of our souls, but also to be offered and presented by his ministers to his Father, mystically broken and shed, as a sacrifice: not by way of a new death, but by way of a standing memorial of his death, a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

6. This eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the Catholic church. This is that *pure offering* which is made to God *in every place* among the Gentiles, according to the prophecy of Malachy, i. 10, 11. By this Christ is a priest for ever according to the order of Melchisedeck, Psalm cix., whose sacrifice was bread and wine. Gen. xv.

7. This sacrifice of the mass is the same in substance with that which Christ offered for us upon the cross ; because both the Victim offered, and the Priest or principal Offerer, is the same Jesus Christ. The difference is only in the manner of the offering : because upon the cross our Saviour offered himself in such a manner, as really to shed his blood and die for us, whereas now he does not really shed his blood, nor die any more ; and therefore this is called an *unbloody sacrifice*, and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both Priest and Victim, representing in person, and offering up his death and passion to his Father : 1. For the adoration, praise, honour, and glory of the Divine Majesty ; 2. In thanksgiving for all his benefits ; 3. For the obtaining of pardon of our sins ; 4. For the obtaining of grace and salvation for us, by the merits of that same death and passion : and therefore this sacrifice, in order to all these ends, must be infinitely beyond all the holocausts, thank-offerings, sin-offerings, and peace-offerings of the ancient law.

9. This sacrifice of the mass, then, is offered up to God in the Catholic church ; 1. As a daily *remembrance* of the passion of Christ : *Do this for a commemoration of me*, Luke xxii. ; 2. As a most solemn worship of the

Divine Majesty ; 3. As a most acceptable thanksgiving to God, from whence it has the name of *Eucharist* ; 4. As a most powerful means to move God to show mercy to us in the forgiveness of our sins, for which reason we call it *propitiatory* ; and, *lastly*, As a most effectual way to obtain of God all that we want, coming to him, as we here do, with Christ, and through Christ.

10. For these ends, both priest and people ought to offer up the sacrifice of the mass ; the priest as Christ's minister, and in his person, and the people by the hands of the priest, and both the one and the other by the hands of the great High Priest Jesus Christ ; and, with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of Christ, and which tends to unite the soul to Christ, and through him to his Father ; and which most perfectly answers all the other ends of this sacrifice, viz. the adoration of God, thanksgiving for all his benefits, the obtaining of pardon for all our sins, and grace in all our necessities.

#### SECT. II.—*The manner of hearing Mass.*

WHEN you are going to hear mass, let your first care be to endeavour to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other occupations and concerns.

Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

In your way to the church or chapel, put yourself in spirit in the company of the blessed Virgin, and the other pious women going to mount Calvary, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the cause of all his sufferings.

When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into ; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself by a lively faith the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen* ; and then recites with the clerk the 42nd Psalm, *Judica me, Deus, &c.*, Judge me, O God, &c., which



you may either recite with him, or pray according to the form at page 45.

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## Prayers before Mass.

*On entering the church.*

O LORD, in the multitude of thy mercies I will enter thy house, and adore thee in thy holy temple, and confess thy name.

*When taking holy water.*

SPRINKLE me, O Lord, with hyssop, and I shall be cleansed ; wash me, and I shall be made whiter than snow.

## Prayer of St. Ambrose.

JESUS CHRIST, our High Priest and Pontiff, who hast offered thyself on the altar of the cross, a pure and unspotted host for us poor sinners, who hast given us thy flesh to eat and thy blood to drink,—I beseech thee, by that blood, the great price of our salvation ; I beseech thee, by that unspeakable charity which prompted thee to shed it for us ; that thou wouldst teach me how to be present at this great mystery, how to behave with that reverence and honour, and to feel that fear and devotion, which is becoming so great an occasion. Make me, in thy mercy, ever believe and understand, think and speak, of this awful mystery, in a manner which may be pleasing to thee, and good for mine own soul.

Let thy good Spirit enter within my breast, and breathe into it, silently and sweetly, every truth which learned words might more slowly convey. For thy mysteries are profound indeed, and concealed beneath a sacred veil.

Permit me, O God, in thy great clemency, to go through this duty with a clear heart and a pure mind. Free my heart from all impure, vain, and hurtful thoughts. Strengthen me through the strong and faithful guardianship of thy blessed angels, that the enemies of my soul may be put to flight. May the virtue of this great mystery, and the power of thy holy angels, remove from me, and from all thy servants, the spirit of pride and indifference, of envy and blasphemy, of fornication and uncleanness, of doubt and hesitation. May those be confounded who persecute us: may those evil passions which war against our souls be destroyed.

O King of virgins and lover of chastity, may the dew of thy heavenly blessing quench within me every impure flame; so that unspotted chastity may alone find place in my body and soul. Mortify within me every disordered passion, every dangerous sensation; and, amid all thy other favours, give me that true and perpetual chastity which is pleasing to thee. For with what sorrow and tears, with what fear and reverence, with what chastity of body and purity of soul, ought we not ever to approach this divine and heavenly sacrifice, where thy flesh is truly eaten, where thy blood is truly drunk? where the lowest and the highest, where earth and heaven, are joined? where the holy angels are present?

and where, in a wonderful and unspeakable manner, thou art both priest and sacrifice ?

Who could worthily join in this celebration, unless thou, God omnipotent, didst make him worthy ? I know, O Lord, I know and I confess that I am not worthy to approach this great mystery, on account of my many sins and my endless negligences : but I know also, and I firmly believe and steadfastly confess, that thou, my God, canst make me worthy ; that thou alone canst change impurity into cleanliness, and sin into justice and sanctity. By this thine omnipotence, I pray thee to enable me, a poor sinner, to partake of this sacrament with fear and trembling, with purity of heart, with tears of sorrow, with spiritual cheerfulness, with heavenly joy. Let my mind feel the sweetness of thy blessed presence, and of the company of thy holy angels around me.

For, O Lord, although a sinner, yet I approach to thy holy altar mindful of thy revered passion, that I may offer to thee the sacrifice which thou hast instituted, and which thou hast directed to be offered for our salvation in remembrance of thee. Receive it, I beseech thee, great God, for thy holy church, and for the people which thou hast purchased with thy blood. I offer to thee, O Lord, the sorrows of this thy people, the danger of nations, the groans of captives, the wants of orphans, the distresses of the weak, the failings of the old, the despair of the dying, the sighs of youth, the vows of virgins, the tears of widows. Lighten, I beseech thee, lighten and assuage the sufferings of all.

Yes ; do thou, O Lord, have mercy on us all, and despise not that which thou hast created. Remember what our substance is : that thou art our Father : that thou art our God. Be not angry with us, and withhold not the multitude of thy mercies from us. For we do not come before thee to justify ourselves, but to pray for thy pardon and pity. Take away from us these hearts of stone, and give us feeling hearts, which may seek thee, which may love thee, which may tend towards thee and enjoy thee. Look down, O Lord, with a propitious and serene countenance, upon the wants of thy servants ; and grant that no prayer may be offered up to thee in vain, that no hope may remain unfulfilled ; and do thou thyself, O God, suggest to us those prayers which thou wilt most kindly hear and most freely grant.

We pray to thee, also, O holy Lord and Father, for the souls of the faithful departed ; that this great sacrament of love may obtain for them health, salvation, refreshment, and joy. O Lord, my God, let them feel the effects of this great offering of thee, the living bread which came down from heaven and givest life to the world,—of thee, the Lamb of God, who takest away the sins of the world ; let them be refreshed and consoled by it ; and may its merits avail to bring them to the joy and glory of thy heavenly kingdom. Oh let the fulness of thy blessing, the holiness of thy Divinity, let the invisible and incomprehensible majesty of thy Holy Spirit, descend upon these our offerings ; and enable me also to approach this sacrifice with purity, with de-

votion, with tears, and with reverence, so that even my prayers may conduce to render it available to the salvation of all, whether living or dead.

I beseech thee also, O Lord, by the most holy mystery of thy body and blood, by which, in thy church, we are daily fed, and cleansed, and sanctified, and made partakers of thy great Divinity—I beseech thee to fill me with such virtuous dispositions that I may approach with a good conscience to thine altar, and find safety and life in this heavenly sacrament. For thou hast said, “The bread which I will give is my flesh for the life of the world;” “I am the living bread which came down from heaven;” “If any one eateth of this bread, he shall live for ever.” O blessed bread, heal the affections of my heart, that I may feel the sweetness of thy love! O bread from heaven, containing all delights, strengthen my heart that it may never fall away from thee, but may ever feel the effects of thy presence! Thou art the bread of angels, and the bread of poor pilgrims, whom thou refreshest with so excellent a viaticum, lest they faint by the way. O holy bread, O living bread, O pure bread, which came down from heaven and givest life to the world, come into my heart, and purify me from every evil inclination of body and soul. Come into my heart, and strengthen me and purify me, internally and externally. Be my shield and the salvation of my soul and body. Drive from me every wily foe; let them fly from the presence of thy power; so that, being fortified by thee both within and without, I

may advance, by a straight path, to thy heavenly kingdom, where I may no longer see thee beneath veils and mysteries, but where my thirst may be for ever satisfied, and where I may for ever enjoy thee, who, with God the Father, in the unity of the Holy Ghost, livest and reignest for ever. Amen.

## ANOTHER PRAYER BEFORE MASS.

O MERCIFUL FATHER, who didst so love the world as to give up for our redemption thy beloved Son—who, in obedience to thee, and for us sinners, *humbled himself even unto the death of the cross*, and continues to offer himself daily, by the ministry of his priest, for the living and the dead—we humbly beseech thee that, penetrated with a lively faith, we may always assist, with the utmost devotion and reverence, at the oblation of his most precious body and blood, which is made at mass; and thereby be made partakers of the sacrifice, which he consummated on Calvary.

In union with thy holy church and its minister, and invoking the blessed Virgin Mary, mother of God, and all the angels and saints, we now offer the adorable sacrifice of the mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependence on thy gracious providence; and in thanksgiving for all thy benefits; and for the remission of our sins.

We offer it for the propagation of the

Catholic faith ; for our most holy father the pope ; for our archbishop, (or bishop,) and for all the pastors and clergy of thy holy church, that they may direct the faithful in the way of salvation ; *for all that are in high stations*, that we may lead quiet and holy lives ; for peace and good-will among all states and people ; for the necessities of mankind, and particularly for the congregation here present ; to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained when he instituted, at his last supper, *this wonderful mystery of his power, wisdom, and goodness*, we offer the mass in grateful remembrance of all he has done and suffered for the love of us ; making special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into heaven. Vouchsafe, O almighty and eternal God, (for to thee alone so great a sacrifice is due,) graciously to accept it for these and all other purposes agreeable to thy holy will. And to render it the more pleasing, we offer it to thee through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our High Priest and Victim ; and in the name of the most holy Trinity, the Father, and the Son, and the Holy Ghost, to whom be honour, praise, and glory, for ever and ever. Amen.

# Anthems at sprinkling the Holy Water.

*Before Solemn Mass, from Trinity to Palm Sunday inclusively, the following Anthem is sung:*

ASPERGES me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

*Ps.* Miserere mei, Deus, secundum magnam misericordiam tuam.

*V.* Gloria Patri, &c.

*Ant.* Asperges me, &c.

SPRINKLE me with hyssop, O Lord, and I shall be cleansed: wash me, and I shall be whiter than snow.

*Ps.* Have mercy on me, O God, according to thy great mercy.

*V.* Glory, &c.

*Ant.* Sprinkle me, &c.

*The Priest, being returned to the foot of the Altar, says:*

*V.* Ostende nobis, Domine, misericordiam tuam.

*R.* Et salutare tuum da nobis.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*V.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

For the Prayer *Exaudi*, see next page.



*From EASTER to WHITSUNDAY, inclusively, instead of the foregoing ANT. Asperges, &c., the following is sung, and Alleluias are added to the V. Ostende nobis, and its R. Et salutare.*

### Anthem.

<p><b>VIDI</b> aquam egredientem de templo a latere dextro, Alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, Allel.</p>	<p><b>I SAW</b> water flowing from the right side of the temple, Alleluia: and all to whom that water came were saved, and they shall say, Alleluia.</p>
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<p><i>Ps.</i> Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria.</p>	<p><i>Ps.</i> Praise the Lord, because he is good: because his mercy endureth for ever. Glory, &amp;c.</p>
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### The Prayer, "Exaudi."

**HEAR** us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place: through Jesus Christ our Lord. Amen.

### A Prayer for the beginning of the Mass.

O ALMIGHTY LORD of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High Priest Jesus Christ thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross : 1st, For thy own honour, praise, adoration, and glory ; 2ndly, In remembrance of his death and passion ; 3dly, In thanksgiving, for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me, the most unworthy of all ; 4thly, For obtaining pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray ; and, lastly, For obtaining all graces and blessings both for myself, and for thy whole church. Oh ! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy Divine presence, and that I may so commemorate the death and passion of thy

Son, as to partake most plentifully of the fruits of it ; through the same Jesus Christ our Lord. Amen.

Then the priest, bowing down, says the *Confiteor*, I confess to Almighty God, &c., by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness, and to beg their prayers to God for him ; and the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then, in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers ; and the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this Divine sacrifice. You may either say the *Confiteor* according to the form which you have above in the Morning Exercise, page 7, or you may pray as follows :—

### A Prayer at the Confiteor.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy Divine Majesty. I have sinned, O Lord, I have sinned ; I have grievously offended thee through the whole course of my life, in thought, word, and deed ; and therefore am most

unworthy to lift up my eyes to heaven, or so much as to name thy sacred Name : how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity, because Jesus Christ himself is here in person both Priest and Victim ! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart ; and, therefore, I venture to come into thy temple, and with the poor publican, strike my breast and say, *O God ! be merciful to me a sinner.* And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy ! grant this mercy to me, and to all poor sinners. Amen.

After the *Confiteor* the priest goes up to the altar, saying, "Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord. Amen." Say the same with him ; and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love to your Divine Saviour, and embrace his feet with a humble and tender affection.

When the priest is come up to the altar, he goes to the book, and there reads what is called the *In-troit*, or entrance of the mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the

Psalms, and the "Glory be to the Father," &c., to glorify the blessed Trinity.

*When the Priest is going up to the Altar.*

TAKE away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter into the Holy of Holies. Through Christ our Lord: Amen.

*A Prayer at the Introit.*

GRANT, O Lord! we may be truly prepared for the offering of this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

The priest returns to the middle of the altar, and saying, alternately, with the clerk, *Kyrie eleison*, or Lord, have mercy on us, which is said three times to God the Father; three times *Christe eleison*, or Christ, have mercy on us, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy; but let it be with a truly contrite and humble heart.

After the *Kyrie eleison*, the priest recites the *Gloria in excelsis*, or Glory be to God on high, &c., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses.

*At the Kyrie Eleison.*

HAVE mercy on me, O Lord, and forgive me all my sins: and though I have

nothing of my own to move thy goodness, yet let my importunity prevail : have mercy on me, O Lord, have mercy on me.

### The Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good-will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us : who takest away the sins of the world, receive our prayer : who sittest at the right hand of the Father, have mercy on us ; for thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

N. B.—This being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the Sundays and Ferias of the penitential times of Advent and Lent, &c.

At the end of the *Gloria in excelsis*, the priest kisses the altar, and turning about to the people, says, *Dominus vobiscum*. The Lord be with you.

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Answer : *Et cum spiritu tuo*, And with thy spirit. As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

The priest returns to the book and says, *Oremus*, Let us pray ; and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum*, &c., Through our Lord Jesus Christ, &c., with which the church commonly concludes all her prayers. Whilst the priest is reading the collect, you may thus join with him :

*When the Priest turns to the People and says, Dominus vobiscum.*

BE thou always with us, O my God,  
and let thy grace never depart from us.

### At the Collects.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honour of thy name, and the good of our souls ; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. Amen.

### On the Festival of a Saint.

GRANT, we beseech thee, almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord Jesus Christ. Amen.

The Collects being ended, the priest lays his hands upon the book, and reads the Epistle or Lesson for the day, at the end of which the clerk answers, *Deo Gratias*, Thanks be to God, viz. for the heavenly doctrine there delivered. Then follow some verses or sentences of Scripture, called the Gradual, which are every day different. During the Epistle and Gradual you may pray thus :

### At the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles. O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are ; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions ; that we may be ever directed by thy light, and strengthened by thy grace, to walk in



the way of thy commandments, and to serve thee with a clean heart. Through our Lord Jesus Christ.

### At the Gradual.

How wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my protector for ever. I will put my whole trust in thee; oh! let me never be confounded.

After this the book is removed to the other side of the altar, in order to the reading of the Gospel for the day; which removal of the book represents the passing from the preaching of the old law, figured by the Lesson or Epistle, to the gospel of Jesus Christ, published by the preachers of the new law. The priest, before he reads the Gospel, stands awhile bowing down before the middle of the altar, begging of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God, that he would open your ears and heart, that these divine lessons may sink deep into your soul.

At the beginning of the Gospel the priest greets the people with the usual salutation, *Dominus vobiscum*, The Lord be with you, and then tells out of which of the evangelists the Gospel is taken, saying, *Sequentia S. Evangelii secundum*, &c., i. e. What follows is of the Holy Gospel, &c.; at which words both priest and people make the sign of the cross, First, Upon their foreheads, to signify that they are not ashamed of the cross of Christ and his doctrine. Second, Upon their mouths, to signify they will

ever profess it in words. Third, Upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine*, Glory be to thee, O Lord !

At the Gospel stand up, to declare by that posture your readiness to go and do whatsoever you shall be commanded by your Saviour in his gospel ; and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows :—

### At the *Munda cor meum*.

WHAT ears, O Lord, are fit to hear thy Gospel, or hearts to receive it, except they are first prepared by thy sanctifying grace. Let the fire, then, of thy love have the same effect on us as the fire of thy altar had on the prophet Isaiah : for thus only, O Lord, will thy holy word be to us a means of life, and never rise in judgment against us.

### At the Gospel.

It is not thy interpreters, O God, who are now to instruct me ; it is thy only Son ; it is his word I am about to hear. I most gratefully embrace this heavenly doctrine. I stand up to declare in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me, "That it will avail a man nothing to gain the whole world, if he lose his own

soul. That the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that, in order to become his disciple, I must take up my cross and follow him." I receive, with my whole heart, all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple, if I were not to live according to the maxims of thy Gospel?

At the end of the Gospel the clerk answers, *Laus tibi, Christe*, Praise be to thee, O Christ; and the priest kisses the book in reverence of those sacred words he had been reading out of it. Then upon all Sundays, and many other festival days, standing in the middle of the altar, he recites the Nicene Creed, kneeling down at these words, *He was made man*, in reference to the great mystery of our Lord's Incarnation.

### The Nicene Creed.

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father,

by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: **AND HE WAS MADE MAN.\*** He suffered also for us under Pontius Pilate; was crucified and buried. The third day he rose again according to the Scriptures; and he ascended into heaven, sitteth at the right hand of the Father, and he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Then the priest turns about to the people and says, *Dominus vobiscum*, The Lord be with you; and having read in the book a verse or sentence in Scripture, which is called the Offertory, and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God. Then going to the corner of the

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\* Kneel in reverence of Christ's incarnation.

altar, he takes the wine and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side ; after which he returns to the middle of the altar, and offers up the chalice. Then bowing down, he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God ; and blessing the bread and wine with the sign of the cross, he invokes the Author of all sanctity to sanctify this offering. During the Offertory you may pray thus :—

*At the Offertory.*

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences ; for all here present, and for all faithful Christians, living and dead ; that it may avail me and them to life everlasting. Amen.

*At the Offering of the Chalice.*

WE offer thee, O Lord, the chalice of salvation ; beseeching thy clemency, that it may ascend before thy Divine Majesty as a sweet perfume, for our salvation, and for that of the whole world. Accept us, O Lord, in the spirit of humility and a contrite heart ; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

At the end of the Offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these Divine mysteries, saying, *Lavabo, &c.*, I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c., as in the latter part of the 25th Psalm. Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honourable commemoration of the blessed Virgin, and of all the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. You may thus join with him :

*At the Lavabo.*

OH what cleanness and purity of heart ought we to bring with us to this great sacrifice ! But, alas ! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

*When the Priest stands bowing down at the middle of the altar.*

O most holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension ; and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints

whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

Then the priest, kissing the altar, turns to the people, and says, *Orate Fratres, &c.*, that is, "Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty." You would do well to pray as he desires, and say with the clerk, "May the Lord receive this sacrifice from thy hands to the praise and glory of his own name, for our benefit, and that of all his holy church."

Then the priest says in a low voice the prayers called *Secreta*, which correspond to the Collects of the day, and are different every day. During which you may pray as follows :

*At the Orate Fratres.*

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

*At the Secreta.*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee ; and as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. Amen.

### On the Festival of a Saint.

SANCTIFY, O Lord ! we beseech thee, these gifts which we offer thee on this solemnity of thy holy servant, *N.*, and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour, through our Lord Jesus Christ. Amen.

The priest concludes the *Secreta*, by saying aloud, *Per omnia sæcula sæculorum*, that is, World without end. Answer—Amen. Priest—*Dominus vobiscum*, The Lord be with you. Answer—*Et cum spiritu tuo*, And with thy spirit. Priest—*Sursum corda*, Lift up your hearts. Answer—*Habemus ad Dominum*, We have them lifted up to the Lord. Priest—*Gratias agamus Domino Deo nostro*, Let us give thanks to the Lord our God. Answer—*Dignum et justum est*, It is meet and just. Then the priest recites the Preface, so called, because it serves as an introduction to the Canon of the Mass, in which you may join with him as follows :

### The Preface.

V. OUR Lord be with you.

R. And with thy spirit.

V. Raise up your hearts on high.

R. We have raised them up unto the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.



It is truly meet and just, right and salutary, that we, always and in all places, should give thanks unto thee, O holy Lord, almighty Father, everlasting God. Through Christ our Lord; through whom the Angels praise Thee, the Dominations adore, the Powers tremble, the heavens and the Virtues of the heavens, and the blessed Seraphim, with common jubilee, join in glorifying thy Majesty; with whom we beseech thee that thou wouldst order our voices also to be admitted, saying, with a most humble confession: Holy, holy, holy, Lord God of Sabaoth. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

After the Preface follows the Canon of the Mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his Divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were, in secret to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

The Canon begins by the invoking of the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic church, for the pope, for the bishop, for the queen, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the Memento, or com-

memoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord. During this part of the Canon you may pray thus :

*When the Priest begins the Canon, bowing down, and in a low voice :*

Most merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech thee, in the name of this holy victim, incline thy ear to our prayers, and favour our desires.

Thou who art the Pastor of all pastors, protect, unite, and govern thy holy church through the whole world ; pour forth thy blessings on his present Holiness, and on that Prelate who has a particular charge over us ; and on all those for whom we are bound to pray.

Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of Christ, and begs that God would accept of this oblation which he makes in the name of the whole church, and that he would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty,

that they may be made to us the body and blood of his most beloved Son, our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by Christ's own words, pronounced in his name and person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the Elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the Elevation of the chalice, the priest recites those words of Christ: "As often as you do these things, you shall do them for a commemoration of me." Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblations of Abel, Abraham, and Melchisedech; and to command that it may by his holy angel be presented upon the altar above, in presence of his Divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the mean time you may pray thus:

*Whilst he makes his "Memento," or Commemoration of the Living, make yours also, praying in particular for yourself, friends, &c.*

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for the

obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I beseech thee, likewise, to accept it, O God, for my parents, [*if alive,*] relatives, friends, and benefactors; grant them all blessings, spiritual and temporal. I offer it up also [*name the particular intention you offer it up for; as,* for obtaining this virtue, overcoming that vice; for blessings, such as health, &c.] likewise for all that are in misery; for those I have any ways injured, in word or deed; for all my enemies; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth thy blessing on all, according to their different necessities, through the merits of thy only Son, our Lord.

*Proceed, and say—*

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true body and blood of thy dear Son;

that, being consecrated to thee by this holy victim, we may live in thy service and depart this life in thy grace.

He that is Almighty, he that is Truth itself, has said with his holy mouth, "This is my body." And how then can we doubt the truth of it? He that has made all things of nothing by his word, is he not to be believed, when he says he has changed one thing into another? Yes, I believe, and adore.

At the Consecration, make an act of faith of the real presence of your Saviour's body and blood, soul and Divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father; beg that your heart and soul may be happily changed into him.

At the Elevation, contemplate with the eyes of your soul your Saviour elevated upon the cross for you, bow down all the powers of your soul to adore him, and beg that he would draw all hearts to himself.

"And whilst they were at supper, JESUS took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: This is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins." Matt. xxvi. 26—28.

"Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord." 1 Cor. xi. 27.

See also Mark xiv. 22—24; Luke xxii. 19, 20; John vi. 32, 35, 48, 52, 54. Paul, 1 Cor. x. 16—18; xi. 23, 24, 28, 29.

*At the elevation of the sacred Host.*

HAIL, O Victim of Salvation! Eternal King! Incarnate Word! sacrificed for me and all mankind! Hail, precious body of the Son of God! Hail, sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf; let all my iniquities be here effaced, and my name be written in the book of life! I believe in thee; I hope in thee; I love thee. To thee be honour, praise, and glory, from all creatures, for ever and ever. Amen.

*At the elevation of the Chalice.*

HAIL, sacred blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing in future may ever separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well-pleased. Hear the voice of his blood, crying out to thee, not for vengeance, but for mercy and pardon. Accept this divine oblation, and, through the infinite merits of all the sufferings that Jesus

endured on the cross for our salvation, be pleased to look upon us and upon all thy people with an eye of mercy.

Then the Priest proceeds to the *Memento*, or commemoration of the dead, saying, "Remember also, O Lord, thy servants *N.* and *N.*, who are gone before us with the sign of faith, and repose in the sleep of peace;" praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. Do you the same; and during this *Memento* recommend in particular to God's mercy, through Jesus Christ's death and passion, the souls of your relations, friends, &c., such as are lately dead, or have been particularly recommended to your prayers; all such as you have any ways injured, or been an occasion of their sins; such as are in the greatest want of prayers, or have none to pray for them; in fine, all such as God would have you particularly to pray for; and conclude with the priest: "To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace, through the same Christ our Lord. Amen."

After this *Memento*, or commemoration of the dead, the priest, raising his voice a little and striking his breast, says, *Nobis quoque peccatoribus*, &c., And to us sinners, &c.; humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs, through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, "Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honour and glory;" which last words he pronounces, elevating a little the host and chalice from the altar; and then kneels down, saying, with a loud voice, *Per omnia sæcula sæculorum*, For ever and ever. Ans. Amen. After which he recites aloud the *Pater noster*, or Lord's prayer, the clerk

answering at the end, *Sed libera nos a malo*, But deliver us from evil. In the mean time you may pray thus :

*After the Elevation.*

It is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken, here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

If with a favourable eye thou hast regarded the sacrifices of Abel, of Abraham, of Melchisedech, look likewise on ours ; for however weak our faith may be, yet our sacrifice is greater than theirs, and only worthy of thy heavenly altar.

At the *Pater noster* join with the priest in that sacred prayer ; and at the conclusion of it beg with him to be delivered from all evils, past, present, and to come, and by the intercession of the blessed Virgin, and all the saints, to be secured from sin and all disturbances, through Jesus Christ our Lord.

After this the priest breaks the host over the chalice, in remembrance of Christ's body being broken for us upon the cross ; and he puts a small particle of the host into the chalice, praying that the



peace of the Lord may be always with us. Then, kneeling down and rising up again, he says, *Agnus Dei*, &c., Lamb of God, who takest away the sins of the world, Have mercy on us. He repeats this thrice; but at the third time, instead of "Have mercy on us," he says, "Grant us peace." After the *Agnus Dei* the priest says three short prayers, by way of preparation for receiving the blessed sacrament; then, kneeling down and rising again, he takes up the host, and striking his breast he says thrice, *Domine, non sum dignus*, &c., "Lord, I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed." After which he makes the sign of the cross with the host, saying, "The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen;" and so receives it. Then, after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words; "The blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Then follows the communion of the people, if any are to receive.

The devotion most proper for the people from the *Pater noster* till after the priest's communion, is to make, during that time, a Spiritual Communion: First, by a lively *faith* of the real presence in the blessed sacrament of the Lamb of God slain for our sins, and of the abundance of graces which he brings with him to such as receive him worthily. Secondly, by an ardent *desire* of partaking of this life-giving food. Thirdly, by humbly acknowledging and heartily *bewailing* their unworthiness and sins, which hinder them from daring to approach to this heavenly table. Fourthly, by inflamed affections of love, aspiring after Jesus Christ, and an eternal union with him, inviting him to come at least spiritually into their souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears Mass, but

any other hour of the day ; and the oftener the better. You may if you please make use of this form :

*When the Priest bows down.*

ALMIGHTY GOD, who art infinitely good, look not to our sins, but on the infinite ransom paid for them. And now, while it is offered on our altars here below, do thou receive it on thy altar above ; here from our hands, but there from the Angel of great counsel, that eternal Priest, who is himself both priest and victim, all in thee as thou art all in him. Bless all those who here partake of this holy sacrifice, either by their lips or hearts.

*At the Memento for the Dead.*

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of N. N., my parents, relations, benefactors, neighbours, &c. ; likewise of such as I have any wise injured, or been the occasion of their sins ; of such as have injured me, and been mine enemies ; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace ;

through the same Christ our Lord.—  
Amen.

*At the Nobis quoque peccatoribus.*

VOUCHSAFE to grant the same one day to us, poor and miserable sinners as we are, and judge us not according to our demerits ; but, through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear Son, who lives and reigns eternally with thee, and in that form of prayer which he himself hath taught us.

*At the Pater Noster.*

LET US PRAY.

INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say :

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

*After the Pater Noster.*

DELIVER us from those evils which we labour under at present ; from past evils, which can be nothing but our manifold sins ; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

*When he breaks the Host, and puts a particle of it into the Chalice.*

THY body was broken, and thy blood shed for us ; grant, O Lord, that the commemoration of this holy mystery may obtain for us peace, and that those who receive it may find everlasting rest.

*At the Agnus Dei.*

LAMB of God, who takest away the sins of the world ; Have mercy on us. Lamb of God, who takest away the sins of the world ; Have mercy on us. Lamb of God, who takest away the sins of the world ; Grant us thy peace.

*Prayers before the Communion.*

IN saying to thy apostles, " My peace I leave you, my peace I give you," thou

hast promised, O Lord, to all thy church, that peace which the world cannot give; peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace. Let nothing separate us from thee, to whom we heartily desire to be united through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses. But, alas! who does not tremble at this holy table? Since it is true, as we are differently disposed, we may receive either life or death, and that the unworthy receiver draws down upon himself, not a blessing, but thy just wrath. Help us, therefore, O Lord, and so prepare us by thy grace, that in this holy mystery we may find the effectual remedy of all our evils.

*If you are to communicate, say, instead of the foregoing—*

O MY Saviour and my God! I am not worthy that thou shouldst enter my soul; nothing is pure before thee,—how then shall I introduce thee into a heart defiled like mine? O Lord! I am not worthy,

but I know that by one word thou canst make me clean. O say that word, and then I shall be cleansed, then my heart shall be prepared. Speak that word, and I shall be pure and worthy of thee; speak that word, and my terrors shall be dispelled, and I shall approach thee with loving confidence. O Lord Jesus! I am not worthy, but I come to thee as my only refuge; say then the word, and my soul shall be healed.

*At the Domine non sum dignus, striking your breast with humility and contrition, say—*

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

*Such as are not prepared to communicate sacramentally, may communicate spiritually, as follows :*

Most loving Jesus, I adore thee with a lively faith, who art present in this sacrament by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to re-

ceive thee now spiritually : come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry ; strengthen me, for I am weak ; enliven and sanctify me with thy sacred body and blood ; deliver me from all sin, and make me always obedient to thy commands ; and let me never be separated from thee, my Saviour ; who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen.

After the communion, the priest takes the lotions or ablutions of wine and water in the chalice, in order to consummate whatever may remain of the consecrated species. Then, covering the chalice, he goes to the book, and reads a versicle of Holy Scripture, called the Communion ; after which, he turns about to the people with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or prayers called the *Post-communion*. After which he again greets the people with *Dominus vobiscum*, and gives them leave to depart with *Ite missa est* ; the clerk answering, *Deo gratias*, Thanks be to God. Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity, and then turning about to the people, gives his blessing to them all, in the name of the blessed Trinity ; and so concludes the mass, by reading the beginning of the Gospel according to St. John, which the people hear standing, till these words, *Et Verbum caro factum est*, And the Word was made flesh,—when both priest and people kneel down, in reverence of the mystery of Christ's incarnation. At the end the clerk answers, *Deo gratias*, Thanks be to God ; and so the priest returns from the altar to the sacristy, and unvests himself, reciting in the

mean time the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest, you may pray as follows :

*At the Second Ablution.*

GRANT, O most merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become as heavenly nourishment to my soul.

*At the Wiping of the Chalice.*

GIVE us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in this sacrifice. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee. I long, with thy apostle, to be dissolved, and to be with thee. My heart and my whole body with transports of joy seek the living God.

My soul languishes with an ardent desire of entering into the house of the Lord. I love thee, O my God, with all my heart. Oh that I could always enjoy the presence of thy adorable body, which is the pledge of our eternal happiness ! I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy in admit-



ting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

*When the Chalice is covered, he goes to the Book, and reads to the Communion.*

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our own souls, through Jesus Christ our Lord.

*At the Post-Communion.*

WE give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Most gracious God, Father of mercy, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy, and the remission of all our sins. Amen.

*On a Sunday or Holyday.*

SANCTIFY us, O Lord, we beseech

thee, by the powerful effects of these Divine mysteries; may we be cleansed by them from all sin, delivered from all adversities, and confirmed in thy grace for ever.

*On the Festival of a Saint.*

HEAR us, O merciful God; and, by the intercession of this thy holy servant, may the effects of these thy blessings ever appear in our lives, that, while we celebrate his memory, we may be in hopes of partaking of his reward.

*When the Priest bows before the Middle of the Altar.*

MOST holy and adorable Trinity, without beginning and without end; it is through thee, and by thee, we began this sacrifice, and by thee we ought to finish it. Vouchsafe, therefore, to accept it; and, as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

*Turning himself towards the People, he gives them his Blessing, saying—*

MAY Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name. Who are born,

not of blood, nor of the will of the flesh, nor of the will of man, but of God. And **THE WORD WAS MADE FLESH**, and dwelt among us; and we saw his glory, as it were, the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

### *A Prayer after Mass.*

I **RENDER** thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received of thy bounty, and of which many better-deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant, that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage; till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted

canticles of eternal praise, admiration, and gratitude. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all. Amen.

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## On Confession.

When he had said this, he breathed on them ; and he said to them, Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained. *St. John* xx. 22, 23.

Confess your sins one to another. . *St. James* v. 26.

OF all the means established by the Saviour of the world for converting the sinful, strengthening the weak, and gradually leading the just to perfection, sacramental confession is among the most indispensable. It teaches man to know himself, and supplies the remedy for the deeply-seated wounds of his corrupt nature. It imparts light to discern, as well as strength to combat, the temptations of the world, the flesh, and the devil ; it not only assists the fallen soul to rise, but even teaches her how to profit of her frailty. The holy Fathers style it, " the second plank after shipwreck," and look on it as a heavenly bath wherein the soul is cleansed from the hideous leprosy of sin, and re-endowed with the most precious of all privileges,—peace

with God and with itself. This sacrament not only remits sin, but imparts preserving grace against relapses.

Confession being one of the most efficacious means of advancing in virtue, be inviolably faithful to your resolution of approaching the sacred tribunal at regular, stated times, and should any unforeseen circumstance cause you to deviate from the appointed period, take care rather to anticipate than retard it. The longer you delay going to confession, the more difficulty you will feel in doing so. You will, beside, forfeit the internal happiness of a good conscience ; you will lose the habit of attention to the presence of God ; your customary exercises of piety will become irksome ; the duties of your state will be discharged negligently, and at last totally disregarded. Delay not, then, to return to your merciful Redeemer, whose heart is open to receive you ; seek him in the holy tribunal, and you will assuredly find him ; consider in him the future Judge of the living and the dead, who at the end of ages will come in thunder and lightning to require an account of his blood and his graces. Adore his infinite goodness, which is ready to embrace you, to heal your wounds, and to forgive your sins, as soon as you truly repent.

In order to insure the blessed effects of a good confession, it is necessary to prepare for it with all possible diligence and care ;—first, earnestly imploring the Almighty to grant you his light to see the state of your soul ; secondly, examining your conscience carefully ; thirdly, exciting yourself to sincere

sorrow for sin ; fourthly, forming steady resolutions, not merely to avoid sin in general, but descending into the detail of your faults and evil inclinations, particularly those faults which are most habitual, and those inclinations which may be considered the source of your sins ; fifthly, confessing your sins *humbly, simply, sincerely, and entirely*, not merely in substance, but in detail, with the number of times each has been repeated, as far as you can recollect it, and the circumstances which aggravate their guilt, or change their nature ; approaching the confessional in the same sentiments as if you beheld Jesus Christ visibly present in the place of the priest ; and sixthly, repairing, as far as possible, the injury done to your neighbour.

### Instructions and Devotions for Confession.

LET your examination of conscience be with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to help your memory ; and reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. ; and in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty.

When you have duly examined your conscience, do not think this is all you have to do in order to be rightly prepared for confession. The greatest part of the work remains

still to be done ; and that is, to take proper time and care to procure a hearty sorrow and detestation of all your sins, by which you have offended so good a God, with a full determination, with the grace of God, to avoid the like sins for the future, and to fly the occasions that usually bring you to sin, and to take proper measures to begin a new life.

In order to obtain this hearty sorrow for your sins and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is ; and you must make use of such prayers, considerations, and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God and his benefits to you, on the death and passion of Christ, &c. ; and, when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and not till then.

If you have any thing upon your conscience which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty ; and be sure never to go to confession with a design of telling a lie to the Holy Ghost. Ah ! what a comfort it will be to you to ease your conscience of its load ; and what a rack and torture sacrilegiously to conceal it.

Let your confession be humble, without seeking excuses for your sins, or flinging the fault on others ; let it be entire as to the kind and number of your sins, and such circum-



stances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person.

*Before the Examination of Conscience.*

O ALMIGHTY God, who, in thy justice, punishest the sinner, and in thy mercy forgiveest the penitent, from whom no thought can be withholden, and who searchest all the imaginations of our hearts, thou knowest how addicted I am to worldly pleasures, and how negligent of the inward man; how inconsiderate I am in speech, and how impatient of silence; how tepid in prayer, and how eager after novelty; how irritated by suspicion, and how slow to listen to the excuses of others; how severe to their failings, how indulgent to my own: thou knowest all the desires of my heart, nor is any secret hidden from thee; but though I have thus wrapped up the talent intrusted to me in a napkin, though I have been thus slothful in virtue, and thus prone to frailty, yet, behold, Lord, I desire to be converted to thee with all my mind, and with all my heart. I have sinned greatly in that which I have done, and now, I beseech thee, Lord, take away mine iniquity, for I have done very foolishly; I have said, now let me begin. But, alas! how often have I fallen away from the promises I have made; how often, in thy goodness and loving-kindness, hast thou looked on me like Peter; how often hast thou received me like Magdalen, and cleansed me with thy blood! Thou knowest, Lord, that I love thee, and

thou knowest that, although delighted with thy law, according to the inward man, yet that there is another law in me fighting against it; and that the good which I would, I do not, and the evil which I would not, that I do. But let not my weakness cause me to despair of thy mercy, for a contrite and an humble heart thou wilt never despise; lead me into the way of thy commandments, teach me to do thy will, for thou art my God. Thou hast given me an understanding to know thee, and hast graciously imparted unto me thy holy faith; thou hast given me a will to love thee, and a heart sensible to the distresses of others; thou hast given me a memory to recall thy gracious mercies, and to draw comfort from thy promises of future glory. Grant, therefore, that, having imparted to me these gifts, thou mayest not find thistles where thou lookest for grapes. Oh, mercifully grant, I be never near that curse, whose end is to be burnt. Give me a pure intention of doing all to thy glory, and my neighbour's good. Grant me, in the knowledge of my past frailty, sincerely to repent, and firmly to hope in the promises thou hast made, that thou wilt not impute iniquity to me, nor remember that I have done perversely; grant, since *to will* only is present to me, mercifully grant me the gracious assistance of thy Holy Spirit, to guard me from all evil, and lead me into all virtue, till I become, as thou hast commanded, perfect as thou, our heavenly Father, art perfect. For unless thou buildest, vain is the effort of the builders.—O Lord, who purifiest thy sons as

gold or silver, that they may offer unto thee a sacrifice of righteousness, mercifully purify my heart from all earthly dross, that the offering of my life may be a sweet odour in thy sight. Behold, O Lord, since thou hast commanded us to confess our sins one to another, that, like thy prophet, we might more frequently be led to dig in the wall, and see the abominations of our hearts; and hast graciously promised, that the sins which thy ministers shall, in the upright discharge of their ministry, forgive, will also mercifully be forgiven in heaven; grant that I may so comply with this holy ordinance, and so humbly and penitently declare against myself my iniquity, that thou mayest take away the impiety of my sin. Give me thy grace to know and to detest my transgressions, that thus I may cease to do evil; give me thy grace to avoid all those occasions that have led me into evil, that thus I may learn to do good. From my hidden sins deliver me, O Lord, and from those of others spare thy servant.

O HOLY Spirit, who offerest thy gifts to every man to profit withal, be thou in my *mind*, that I may know my trespasses, be thou in my *heart*, that I may repent of them. Show them *now* to me in *mercy*, as, if penitence efface them not, the destroying angel will in *justice* at the last day, that I may duly see all the evil I have done, all the good I have omitted. Let not the corruptions of my heart frame in me a false conscience, take from me all self-love, that I may form a just estimate of my own frailty.—As thou didst

show mercy to Cornelius, and direct him to Peter, by whom he was taught the way to heaven, as thou didst show mercy to Saul, and send to him Ananias, by whom he was instructed concerning thy holy will, so, likewise, O God of infinite goodness, show mercy to me, an unworthy sinner, that using the like earthly means for obtaining thy favour, my obedience to thy behests may be well-pleasing in thy sight. But while I pray to thee for thy Spirit to assist me in an impartial review of my conduct, remove from me that scrupulous anxiety which perplexes the mind with trifles, and destroys that attention to the more weighty matter of the law, repentance for my past life, and amendment for the days that are yet to come. Thus being preserved from superstitious fears of thine anger, and from negligent presumption on thy loving-kindness, may I be duly penitent for my manifold weaknesses, humbly confess my transgressions according to thine ordinance, and firmly hope, according to thy promise, that thou wilt forgive the wickedness of my sin. Give me an inward assurance of pardon, O God, by creating a clean heart in me, and renewing a right spirit within me; then shall my light shine as the morning, and my health shall speedily arise; this blessing I humbly sue for, through the merits of my Saviour Jesus Christ. Amen.

### The Examination of Conscience.

IN every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. Phil. iv. 6.

*Be fervent in spirit, serving the Lord. Rom. xii. 11. Pray to thy Father in secret, and thy Father, who seeth in secret, will reward you. Matt. vi. 6.*

Have I omitted, or been wilfully inattentive and irreverent at, my morning and evening devotions ?

*In all things, give thanks, for this is the will of God in Christ Jesus, concerning you all. 1 Thess. v. 18.*

*If doing well ye suffer patiently, this is praiseworthy before God, for unto this are ye called. 1 Pet. ii. 20.*

Have I ungratefully neglected to return thanks to God in the time of prosperity, or, forgetting that this life is a state of trial, have I murmured at such afflictions as it has pleased him to visit me with ?

*In your patience you shall possess your souls. Luke xxi. 19.*

*The sorrow that is according to God, worketh penitence stedfast unto salvation, but the sorrow of the world worketh death. 2 Cor. vii. 10.*

*Why are you fearful, O ye of little faith ? Matt. viii. 26. Through many tribulations we must enter into the kingdom of God. Acts xiv. 21.*

Have I, under any affliction or loss, sunk into a slothful despondency, and wished for death, or thought of self-destruction, either from pride or despair, instead of humbling myself under the powerful hand of God ?

*Not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. ii. 13.*

*There is a way that seemeth to a man right, and the ends thereof lead to death. Prov. xvi. 25.*

*He that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. John iii. 20.*

Have I presumptuously hoped for salvation, whilst continuing in a course of sin ?

Or feared strictly to examine my conscience, lest I should discover that some favourite pursuit was contrary to the commands of the gospel ?

This people honoureth me with their lips, but their heart is far from me. In vain do they worship me, teaching the doctrines and commandments of men. Matt. xv. 8.

Have I been guilty of superstition, by giving Divine honour to any, but to God alone, or by relying on dreams, or even on the recital of particular prayers, or on any other observance, or outward form of godliness, whilst I have not attended to the true spirit of religion, which is repentance and amendment ?

He that is a searcher of majesty, shall be overwhelmed by glory. Prov. xxv. 27.

God made man right, and he hath entangled himself with an infinity of questions. Eccles. vii. 30.

In *the epistles* are some things hard to be understood, which the unlearned and the unstable wrest, as they do the other scriptures, to their own destruction. 2 Pet. iii. 16.

Have I, relying on human reason *alone*, presumed to question any of the mysteries of revelation, instead of acquainting myself with their motives of credibility, and grounding my faith on the unaltering testimony of the church of God, the pillar and the ground of truth ?

Stand fast, hold the traditions, which you have learned, whether by word, or by our epistle. 2 Thess. ii. 14.

Take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. 2 Pet. iii. 17.

Mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them. Rom. xvi. 17.

*For he that loveth the danger, shall perish in it.*  
Eccles. iii. 27.

Do I unfeignedly and from my heart believe in the truth of those articles of faith, proposed by the Catholic church, or have I endangered my faith by reading with pleasure infidel and immoral publications, or by giving ear to the discourse of the freethinker, and of those who ridicule virtue and religion?

Fear not the reproach of men, and be not afraid of their blasphemies. Isa. li. 7.

Whosoever shall deny me before men, I will also deny him before my Father who is in heaven. Matt. x. 33.

The sensual man perceiveth not these things that are of the Spirit of God, for it is foolishness to him, and he cannot understand. 1 Cor. ii. 14.

Have I omitted any duty from fear of the reproach or ridicule of men, or have I given scandal by frequenting the meetings of sectaries, or by speaking irreverently of whatever appertains to my religion?

Swear not, neither by heaven, nor by the earth, nor by any other oath—that you fall not under judgment. Jas. v. 12.

Have I been guilty of swearing, and was it in anger, or from habit?

The Lord will not hold him guiltless that taketh his name in vain. Exod. xx. 7.

For every idle word that men shall speak, they shall render account at the day of judgment. Matt. xii. 36.

Have I used the name of the Lord on frivolous occasions, or employed Scripture texts in profane jests?

Remember that thou keep holy the sabbath day—in it thou shalt do no manner of work, thou—nor thy servant—nor thy beast. Exod. xx. 10.

Every one that keepeth my sabbath from profaning

it, and that holdeth fast my covenant, I will bring into my holy mount. Isa. lvi. 6.

Forsake not our assemblies as some are accustomed. Heb. x. 25.

Have I neglected to hear mass on Sundays and holydays? Have I profaned those days of rest by forbidden work, unnecessary journeys, or riotous amusements, and have I by these means prevented my servants from attending to their religious duties?

Before prayer prepare thy soul, and be not as a man that tempteth God. Eccus. xviii. 23.

Know how thou oughtest to behave thyself in the house of God. 1 Tim. iii. 15. Holiness becometh thy house, O Lord. Psal. xcii. 5.

Have I at all times assisted at the Divine service with devotion, and without giving scandal?

I kept myself from eating, because I remembered God with all my heart. Tob. i. 11.

Know ye, that the Lord will hear your prayers, if you continue with perseverance in fasting and prayer, in the sight of the Lord. Judith iv. 11.

Whosoever shall be ashamed of me or my words, of him shall the Son of man be ashamed, when he shall come in his glory. Luke ix. 26.

Has either the fear of ridicule, or the temptation of appetite, led me to disregard the laws of fasting and abstinence, on the appointed days?

Let a man prove himself, and so let him eat—he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. 1 Cor. xi. 28.

Go first and be reconciled to thy brother, and then come. Matt. v. 24.

He that eateth this bread shall live for ever. John vi. 59.

Have I presumed to receive the holy Eucharist after breaking my fast, whilst



bearing ill-will to any, or without being sincerely penitent for sin? Or have I neglected to partake of it, more especially at Easter?

Delay not to be converted to the Lord, and defer it not from day to day, for his wrath shall come on a sudden. Eccles. v. 8.

Be you also ready, for at what hour you think not of, the Son of man will come. Luke xii. 40.

There is a shame that bringeth sin, and there is a shame that bringeth glory and grace.—Be not ashamed to confess thy sins. Eccles. iv. 25, 31.

Have I, when conscious of sin, delayed to seek for forgiveness in the sacrament of penance, or, when last I approached to it, was I guilty of any material negligence in self-examination, or confession, passing over sins which I wished not to consider mortal offences, or concealing any through shame? Was I truly repentant before God, or did I omit to perform the penance then enjoined, or to put in practice the good resolutions I there formed?

How have I performed the duties of my situation in life?

Children, obey your parents in all things: for this is well-pleasing unto the Lord. Coloss. iii. 20.

He that stealeth from his father or mother, and saith, this is no sin, is the partner of a murderer. Prov. xxviii. 24.

Support the old age of thy father, and grieve him not in his life; and if his understanding fail, have patience with him. Eccles. iii. 14.

(*If a Child.*)—Have I been wanting in due respect and obedience to my parents, have I spoken slightly of them, squandered their property, or grieved them by my idleness or bad conduct? Or have I neglected to support them (if reduced in circumstances) according to my means?

With brotherly love, from a sincere heart, love one

another earnestly. 1 Pet. i. 22. Be of one mind, being of one accord, agreeing in sentiment, Phil. ii. 2, forgiving one another, even as God hath forgiven you in Christ. Eph. iv. 32.

Have I been affectionate to my brothers and sisters, and avoided every occasion of intentionally wounding their feelings; or, if myself offended, have I been placable and forgiving?

Be subject to the higher powers, for there is no power but from God; and they that resist, purchase for themselves damnation. Rom. xiii. 1, 7; 1 Pet. ii. 13. My son, fear the Lord and the king. Prov. xxiv. 21.

Let the priests, who rule well, be esteemed worthy of double honour, especially those who labour in the word and doctrine. 1 Tim. v. 17; Heb. xiii. 17.

Have I shown to all other superiors, both temporal and spiritual, due respect?

He that rejecteth instruction, despiseth his own soul; but he that yieldeth to reproof, possesseth understanding. Prov. xv. 32.

Take exhortation, to be of one mind, have peace. 2 Cor. xiii. 11.

Have I borne to be told of my faults, or have I harboured ill-will for any reproof they may have given to me?

Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God. John iii. 5.

He that loveth his son, correcteth him betimes. Prov. xiii. 24. He that loveth son or daughter more than me, is not worthy of me. Matt. x. 37.

(*If a Parent.*)—Have I neglected to procure early baptism for my children, to instruct them in their religion, or to guard them from improper books, bad company, and from every situation that might lead them into temptation? Have I indulged, and thereby strengthened, their failings, by a want of

firmness in denying, or have I given them an education that unfits them for their station in life ?

Fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord. Eph. vi. 4.

Have I corrected them in a passion, or treated them with discouraging harshness ?

If any man have not a care of his own, especially those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v. 8.

Have I used my best endeavours to provide what is necessary for their comfortable subsistence in this world ?

Woe to that man by whom scandal cometh. Matt. xviii. 7.

Have I set them any scandalous example, either by my words or actions ?

Husbands, love your wives, and be not bitter towards them, Coloss. iii. 19, dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel, and as to the coheir of the grace of life, that your prayers be not hindered. 1 Pet. iii. 7. Be not jealous over the wife of thy bosom. Eccles. ix. 1.

(*If a Husband.*)—Have I been faithful to my marriage vow, loving and cherishing my wife, bearing patiently any weakness of mind, or other infirmity, and restraining my temper lest I should estrange her confidence from me ?

Let women be subject to their husbands, as to the Lord, Eph. v. 22, discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. Tit. ii. 5.

(*If a Wife.*)—Have I been wanton in my duty to my spouse, by publishing his faults, or by extravagant expenditure ? Have I

given him any cause for jealousy, by levity of conduct towards others, or by indifference towards him ?

Masters, forbear threatenings, knowing that the Lord, both of them and you, is in heaven, and there is no respect of persons with him, Eph. vi. 9 ; *therefore*, do to your servants that which is just and equal. Colos. iv. 1.

(*If a Master or Mistress.*)—Have I endeavoured to keep my servants (as far as in my power) to the observance of their religious duties ? Have I exercised authority with moderation, or have I oppressed them with excessive work, used harsh expressions, or withheld from them their wages ? Have I put them upon fraud or lies, and so been partaker of their sin ?

Servants, be subject to your masters—not only to the good and the gentle, but also to the froward, 1 Pet. ii. 18, pleasing them in all things, not contradicting, not defrauding, but in all things showing good fidelity. Tit. ii. 9 ; Coloss. iii. 22.

Bear ye one another's burdens, and so ye shall fulfil the law of Christ. Gal. vi. 2.

(*If a Servant.*)—Have I been industrious, and faithful in serving my master and mistress, or have I been wasteful, or under any pretence purloined their goods, or been privy to it ? Have I, as much as lay in my power, lived peaceably with my fellow-servants ?

Whosoever hateth his brother is a murderer. 1 John iii. 15. Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you. Matt. v. 44. Revenge not yourselves, dearly beloved, but give place to wrath, Rom. xii. 19 ; for whosoever is angry with his brother, shall be in danger of the judgment. Matt. v. 22. Follow peace with all men. Heb. xii. 14.

Have I been quick in checking my rising

passion, and refrained from acting under its influence, or have I harboured aversion, anger, or revenge? Have I struck any one, wished their death, either from interest or ill-will, or have I approved of, or consented to, a duel?

Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice. Eph. iv. 31.

Be ye all of one mind, having compassion one of another. 1 Pet. iii. 8.

Have I mocked at the bodily or mental imperfections of others, provoked them to swearing, or been quarrelsome either in word or actions?

Forgiving one another, even as God hath forgiven you in Christ. Eph. iv. 32. I say not to you till seven times, but till seventy times seven times. Matt. xviii. 22. If you will not forgive men, neither will your Father forgive you your offences. Matt. vi. 15.

Have I refused to forgive or to be reconciled to any, who may have slighted or injured me? Do I now lay aside all ill-will, and am I ready to show none, when it is in my power to profit, or hurt them, and do I *really* forgive, as I hope to be forgiven?

Blessed are the peace-makers, for they shall be called the children of God. Matt. v. 9.

Have I omitted to restore peace between those who were at variance, when it was in my power to reconcile them?

Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. Matt. v. 22. Render to no man evil for evil. Rom. xii. 17.

Have I suffered trifles to ruffle my temper, and been peevish and ill-humoured, on account of the petty errors of others? Have I

wounded their feelings by disdainful conduct, or exasperating sarcasm? Or, if provoked myself, have I controlled my temper, and not returned evil for evil?

Judge not that you may not be judged; for with what judgment you judge, you shall be judged. *Matt. vii. 1.*

Have I judged rashly of the words or actions of others, and been ready to put an ill-natured construction on their motives?

Thou shalt not bear false witness against thy neighbour. *Exod. xxviii. 16.*

Whether it be to friend or foe, talk not of other men's lives; and if thou canst, without offence, reveal them not. *Ecclus. xix. 8.*

Have I been guilty of detraction, by repeating what was false or uncertain, to the prejudice of another; or even what was true, when the good of others did not render such information necessary?

The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law. *Rom. xiii. 10.*

Whatsoever things ye will that men should do unto you, do you for them in like manner. *Matt. vii. 12.*

Have I detailed the faults and imperfections of others, and exposed them to ridicule, and not sought rather to excuse them, as I should desire might be done by my own? Was it from malice, envy, or from mere thoughtlessness; and has any misunderstanding been the consequence of my indiscretion?

Detractors—inventors of evil things—are worthy of death; and not only they, who do such things, but they also who consent to them that do them. *Rom. i. 32.*

Have I listened with pleasure to such conversation, and not been ready to vindicate my neighbour's character when in my power?

Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips. Prov. xx. 19.

Have I betrayed the confidence reposed in me by revealing the secrets of my friend, or have I persuaded others to the same dishonour? And has any evil been the consequence?

A lie is a foul blot in a man, yet will it be continually in the mouth of men without discipline. Eccclus. xx. 26. Putting away lying, speak ye truth every man with his neighbour. Eph. iv. 25. For all liars shall have their portion in the pool, burning with fire and brimstone. Rev. xxi. 8.

Have I been guilty of lies, whether the motive was malice, or vanity? Have I made any promise, which I knew I could not fulfil; or, in fine, said any thing, with an intention to deceive?

The simplicity of the just shall guide them; and the deceitfulness of the wicked shall destroy them. Prov. xi. 3.

Have I, by equivocation, defended my conduct, and thus offended God, rather than encounter the displeasure of man?

Let love be without dissimulation, hating that which is evil, cleaving to that which is good. Rom. xii. 9.

How can you believe, who receive glory one from another? John v. 44. Admiring persons for gain's sake. Jude 16.

Woe to them that call evil good, and good evil. Isaiah v. 20.

Have I, by flattery, deceived others, increased their vanity, or encouraged them in evil?

Put not a stumbling-block, or an occasion to fall, in your brother's way, Rom. xiv. 13, *but* observe the things that are of edification one towards another. Rom. xiv. 19. Woe to that man by whom scandal cometh! Matt. xviii. 7.

Have I, by bad example, or by persuasion, drawn others into sin ?

Beware of all covetousness, for a man's life doth not consist in the abundance of things which he possesseth. Luke xii. 15.

Let no man overreach, nor deceive his brother in business, for the Lord is the avenger of all such things. 1 Thess. iv. 6.

Be not litigious. Tit. iii. 2. Owe no man any thing, Rom. xiii. 8, *but* as you would that men should do to you, do you also to them in like manner. Luke vi. 31.

Have I, in every dealing with others, acted by them as in similar circumstances I should wish them to act by me ? Never tolerating in myself the slightest departure from strict integrity, in all transactions of a pecuniary nature, never taking any unfair advantages, never evading any rightful claim, or injuriously delaying any just payment, never occasioning needless expense to others through a litigious spirit ?

He that hath fellowship with the proud, shall put on pride. Eccles. xlii. 1.

Have I proudly kept up a style of living incompatible with my income, to the injury of my creditors, and my family ? And have I thereby incurred debts which I have no chance of discharging ?

When thou dost an alms' deed, sound not a trumpet before thee as the hypocrites do. Matt. vi. 2.

Let us do good to all men, but especially to those who are of the household of the faith. Gal. vi. 10.

Defraud not the poor of alms, and turn not away thine eyes from the poor. Eccles. iv. 1.

Depart from me, ye cursed, into everlasting fire—for I was hungry, and ye gave me not to eat—naked, and ye clothed me not—for as long as ye did it not to one of these least ones, ye did it not to me. Matt. xxv. 41.



## THE EXAMINATION

that instruct many to righteousness, *shall*  
live to all eternity. Dan. xii. 3.

charitable without ostentation, and  
according to my means, promote insti-  
tutions for healing the sick, and for instruct-  
ing in religion; or have I hard-  
ened my heart by those who deserved an  
spiritual instruction to the

to obtain that he hath robbed, and  
to give life, without committing in-  
justice, and not die. Ezech.

to make restitution to any  
man, or to repair any  
injury by word or

all works of  
v. 12; 2

the un-  
17.

faith,  
Lord

ing,

not

es,

or talents, been disdainful to others, either in word or in behaviour?

Be not wise in your own conceits, Rom. xii. 16, *for* if any man think himself to be something, whereas he is nothing, he deceiveth himself. Gal. vi. 3.

Have I been boastful, and vain of my own acquirements, speaking and acting *merely* to gain applause, and thus sought chiefly praise from men, rather than praiseworthiness before God? Have I, by my style of dress, or by outward show, vainly affected a higher rank than what belongs to me?

Woe to you—hypocrites, because you make clean the outside of the cup and of the dish, but within you are full of extortion and uncleanness. Matt. xxiii. 25. These shall receive the greater judgment. Mark xii. 40.

Having the appearance, indeed, of godliness, but denying the power thereof: now these avoid. 2 Tim. iii. 5.

Have I been guilty of hypocrisy, by introducing religious discourse, more for my own vain-glory than for the honour of God, or the edification of others?

In simplicity of heart, and sincerity of God, and not in carnal wisdom, but in the grace of God—converse in this world. 2 Cor. i. 12.

Admonish them—to be gentle, showing all meekness towards all men. Tit. iii. 2. Be not more wise than it becometh to be wise, but be ye wise unto sobriety. Rom. xii. Where pride is, there also shall be reproach: but where humility is, there also is wisdom. Prov. xi. 2.

Have I refused to acknowledge an important error, when inwardly convinced of it, or provoked others to ill humour by obstinately and unnecessarily forcing upon them my own opinions?

If you live according to the flesh, you shall die;

but if, by the spirit, you mortify the deeds of the flesh, you shall live. Rom. viii. 13.

Now the works of the flesh are manifest, fornication, uncleanness, immodesty:—they who do such things, shall not obtain the kingdom of God. Gal. v. 19; Eph. v. 5.

Have I exercised a constant watchfulness against the concupiscence of the flesh, and resisted every unnatural and unlawful desire; or forgetting that my body is the temple of the Holy Ghost, and that God's wrath is denounced against its violation, have I consented, or induced others to consent, to any forbidden and impure enjoyment?

Refrain from carnal desires, which war against the soul. 1 Pet. ii. 11. Whosoever looketh upon a woman, to lust after her, hath already committed adultery with her in his heart. Matt. v. 28.

Let not obscenity, nor foolish talking, nor scurrility—be so much as named amongst you. Eph. v. 4.

Have I taken pleasure in sensual thoughts, gross conversation, licentious reading, or indecent representations?

Watch ye and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. Matt. xxvi. 41.

If thine eye be single, thy whole body will be light-some, but if it be evil, thy whole body will be dark-some. Luke xi. 34.

Be not deceived, evil communications corrupt good morals. 1 Cor. xv. 33. Blessed are the clean of heart, for they shall see God. Matt. v. 8. Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life. Jas. i. 12.

Have I been careful to shut out every idea, to deny every vicious curiosity, to avoid every public entertainment or private society, that would excite evil desires, and tempt me to crimes, of which it is a shame even to speak?

Take heed, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come suddenly upon you. Luke xxi. 34.

Let us walk honestly as in the day, not in rioting and drunkenness. Rom. xiii. 13; Eph. v. 18.

Whether you eat or drink, or whatever else you do, do all for the glory of God. 1 Cor. x. 31.

Have I been guilty of any excess at table, or drawn others into intemperance? and have I glorified in my shame?

Where envy and contention are, there is inconsistency with every evil work. Jas. iii. 16. He that is glad at calamities, shall not go unpunished. Prov. xvii. 5.

Have I been envious of the success of others, rejoicing over, or wishing for their misfortunes, that I might profit by them?

Let nothing be done through strife or vain-glory: but in humility, let each esteem others better than themselves. Phil. ii. 3.

Have I endeavoured to depreciate their merits, or to create an evil opinion of them, that I might be preferred before them?

Let your manners be without covetousness, content with such things as you have, Heb. xiii. 5, *for godliness with contentment is great gain.* 1 Tim. vi. 6. Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. vi. 33.

Have I, through pride or envy, been discontented and unhappy in the sphere of life in which it has pleased God to place me?

Whatsoever thy hand is able to do, do it earnestly, for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell. Eccles. ix. 10.

Not slothful in business, fervent in spirit, serving the Lord. Rom. xii. 11.

The unprofitable servant cast ye out into the outer darkness, where there shall be weeping and gnashing of teeth. Matt. xxv. 30.

Have I omitted to acquire the knowledge necessary for the duties of my state of life, or have I idly neglected to perform those duties? and have the interests of those whom I engaged to serve, suffered through my sloth, or my propensity for amusement?

Become not slothful, but followers of them who, through faith and patience, shall inherit the promises. Heb. vi. 12.

Walk circumspectly, not as unwise, but as wise, redeeming the time, for the days are evil. Eph. v. 15.

Labour the more, that by good works you may make your calling and election sure. For doing these things, ye shall not sin at any time. 1 Pet. i. 10.

Have I been careless at my religious duties, spending my time in unprofitable listlessness, neglecting the sacraments, and spiritual reading? Have I yet received the sacrament of confirmation? When in dangerous illness, have I had recourse to the Extreme Unction?

*Note.*—The more heinous violations of the law, perjury, murder, adultery, &c., are not here enumerated, neither is it thought requisite to detail every gross and secret sin, to which a depraved self-indulgence may consent; he who has led the most profligate life, when in penitence he returns to his heavenly Father, cannot have forgotten any such crimes, and before the innocent (says the Apostle) they ought not even to be mentioned. Those who are not thoroughly instructed concerning the duties of this sacrament, should consult Gother on Confession.

### After the Examination.

HAVING discovered the different sorts of sins of which you have been guilty, together with their number, enormity, or such aggravating circumstances as may considerably increase their malice, or change their nature, your next endeavour should be to excite in your breast a *heartfelt sorrow* for having com-

mitted them, and a sincere detestation of them. This being the most essential, as well as the most difficult, of all the dispositions requisite to a good confession, with what humility, fervour, and perseverance should you not importune him who holds the hearts of men in his hands, to grant it to you.

In the mean time, seriously meditate on those powerful motives to contrition which the Church holds forth to her children; and that you may feel their force more effectually, endeavour to enliven your faith, to strengthen your hope, and inflame your charity, by devoutly reciting the Acts of the Three Theological Virtues (*page 8—10*). In the next place, reflect on those motives which are most capable of alarming, and, at the same time, of melting your heart into compunction, such as the everlasting torments of Hell, the eternal loss of God and the joys of Heaven, the horror and filthiness of sin, the goodness of God in all he has done, in all he still does, and all he will do for us, if we continue to love and serve him, particularly that astonishing instance of his love and undeserved mercy, in forbearing to cut your slender thread of life, and to precipitate you into eternal torments in the very height of your rebellion against him. This consideration alone must necessarily engage you to cry out with delight and astonishment: How good must God be in himself, who has been so good to me, his faithless and ungrateful child! He saw nothing in you deserving of his mercy; he saw every thing in you that merited his wrath and indignation.

This last reflection on the infinite goodness of God, if dwelt on with due attention, cannot fail to inflame your heart with an unfeigned love of him for his own sake, *the purest and best of all motives*. Whilst the heart is thus softened by divine love into compunction for your sins, form a firm resolution of never more offending him, of doing the utmost to amend your life, of satisfying for your sins, and of repairing any injury you may have done your neighbour, in his person, character, or property.

If, with these sentiments glowing in your breast, you cast yourself at the feet of your confessor, and reveal to him all the sins you can recollect, in a truly penitential spirit, be assured you shall return with joy from the tribunal of confession, and feel realized in yourself the consoling promise of the Holy Spirit, that—"They who sow in tears shall reap in joy." *Psal. cxxv.*

### The Method of Confession.

1. THE penitent, kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing; *Pray, father, give me your blessing, for I have sinned*. Then he says the *Confiteor*, in Latin, or in English, as far as *mea culpa, &c., through my fault, &c.*

2. After this he accuseth himself of his sins, either according to the order of God's commandments, or such other order as he finds most helpful to his memory; adding after each sin the number of times that he has

been guilty of it, and such circumstances as may very considerably aggravate the guilt, but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long orations.

3. After he has confessed all that he can remember, he may conclude with this or the like form : *For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry ; purpose amendment for the future ; most humbly ask pardon of God, and penance and absolution of you, my ghostly father ;* and so he may finish his *Confiteor*, and then give attentive ear to the instructions and advices of his confessor, and humbly accept of the penance enjoined by him.

4. Whilst the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy, and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him upon earth.

5. After confession, let the penitent return to his prayers ; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him, like the prodigal child, returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it ; offering up his resolutions to his Saviour, and begging grace that he may put them in execution.

6. Let him be careful to perform his penance in due time, and in a penitential spirit.



### Prayers before Confession.

We are taught by the holy Council of Trent, that those who would obtain the grace of justification, should be thus disposed : They must have faith ; they must fear the justice of God ; they must hope for mercy through Jesus Christ our Lord ; they must begin to love God ; they must hate sin ; they must sincerely resolve to change their lives, and keep the commandments. To infuse these necessary dispositions into the soul of the penitent, is the intent of the following prayers.

I AM fully sensible, O my God, that there cannot be a greater misfortune than to have displeased thee, who art infinitely good and worthy of all our affection. I tremble when I consider how terrible a misfortune it is to fall unprepared into thy hands ; for who can bear that dreadful sentence, " Depart from me, ye cursed, into eternal fire ! "—*Matt. xxv.* But the thought of losing thee, O Lord, alarms me still more than any other punishment whatsoever. Thy patience in waiting for me, thy readiness to pardon me, the multitude of thy mercies, which I have so often experienced, are now present in my mind : they upbraid me most forcibly. Thou hast brought me forth from nothing, created me to thy own image and likeness, ransomed me with thy precious blood, and, after I had rebelled and became a slave to Satan thou didst still bear with me, adopt me as thy child, and prefer me to thousands who were never enlightened by thy holy law. Yet I have deserted thee—I have tired myself in the ways of iniquity—I have hated thy discipline, have turned my back upon all thy commandments. Though thou hast often called me, yet I have

refused to return; though thou hast frequently stretched out thy hand to me, yet I have paid no regard to thy invitations. Wretch that I am! who shall deliver me from this body of death? Who shall give water to my head, and a fountain of tears to my eyes, that day and night I may weep for my ingratitude? I have sinned! what shall I do to appease thee, O Guardian of men! behold I acknowledge my iniquity. My transgressions are become a heavy burden upon me: I am not worthy to appear in thy presence, nor even to lift up my eyes before thy throne. From the depth of my misery, I cry out to thee: O Lord, hear my voice, and be merciful to me a poor sinner. Thy mercies surpass all thy works: thou willest not my death, but my conversion; nor didst thou come to call the just, but sinners to repentance. Thou art always mindful of thy word, on which I rely: receive thy prodigal child, nor let me henceforth be ever separated from thee.

Though I have sinned, O Lord, and done evil in thy sight, yet I shall never say, as Cain did, "My crimes are too great to be forgiven." I know that in mercy thou dost display thy power; and that though my sins were multiplied in number even beyond the grains of sand in the sea, atoms in the air, or drops of water in the ocean, yet thy mercies are still infinitely greater. Without this consideration I should certainly despair. But thine own repeated assurances, and the frequent proofs thou hast given of thy tenderness towards sinners, support my confidence in thee, whenever the enemy attempts to weaken it. Thou

art Truth itself ; and therefore thy word can never deceive us : thou hast declared that thou wilt entirely forget the iniquities of the sinner, if he be truly converted, and cease to do evil ; thou hast told us, that a contrite and humble heart shall always find favour with thee. Thy sacred oracles are full of these sweet consolations, and thy invariable conduct towards sinners speaks the same soothing language : thou didst pardon David, though his sin was most grievous ; Magdalen, a sinner by profession ; Peter, who denied thee with oaths ; the adulteress, convicted in thy presence ; the penitent thief on the cross : all these obtained forgiveness, because they sought it sincerely. Nay more, thy tenderness was shown even to the traitor Judas ; nor were even the cruel Jews excluded from thy prayers ; and shall not I, also, O my God, cry out to thee for mercy ? Yes, for relying on thy wonted goodness, I shall never be confounded. My sins are enormous, it is true, and stand always against me ; but the more hideous they are, the more I detest them. Against thee, O God, have I sinned, and to thee I cry out for pardon. Oh that I had never offended thee, because thou art infinitely good. Oh that my sorrow for having offended thee were as great as my offences. Oh that I might grieve for them even unto death, and feel those bitter pangs with which thy soul was overwhelmed in the garden of Olives. Let the inexpressible anguish of mind thou didst there feel, thy sighs, thy tears, thy fainting, and thy bloody sweat, O Lord ! plead now in my behalf, and supply the defects of

my imperfect sorrow. Let them draw down thy mercies, O heavenly Father, and restore me again to thy favour.

I have now before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy Divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift; and if it come not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, whereby I may sincerely repent of all my sins. Give me a true contrition, that I may bewail my past miseries and ingratitude, and grieve from the bottom of my heart for having offended so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of light; that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants; through Jesus Christ our Lord. Amen.

Thou hast, O Lord, given power to thy church to forgive sins in thy name: thou hast promised pardon to those who do penance. Behold the prodigal child, nay, worse than the prodigal. I have disfigured and defiled my soul, that was created to thy

own image and likeness. I have forfeited my title to that eternity of happiness which was prepared for me. I have nourished sin in my bosom, the most poisonous of serpents, and the most hateful of monsters. Alas ! I have offended him, by whose blood I was redeemed. I have been the cause of his sufferings : I have renewed his death, and crucified him again, by my sins. Oh ! who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail my iniquities in the bitterness of my soul. Have compassion on me, O most loving Father ! I throw myself into the arms of thy infinite mercy. Clothe me with thy grace, and admit me to thy sacrament of reconciliation. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Root out of my soul whatever is displeasing unto thee ; and lay in me the foundation of a new life. I renounce and utterly detest all my sins for the love of thee. O my God of infinite bounty and goodness, I am heartily sorry for having offended thee. I beg and hope for pardon, through the merits of thine only Son, my Saviour, Jesus Christ. Accept his passion and death in satisfaction for my offences, and for his sake have mercy on me, whose only hope is in thy mercy. Amen.

### Prayer to the Blessed Virgin.

O HOLY VIRGIN, Mother of God and sure refuge of penitent sinners, intercede for me at this moment, that the confession which I am about to make may not render me more

guilty ; but may obtain for me the remission of all my sins, and the necessary graces to avoid them hereafter. Amen.

### Prayer after receiving Absolution.

O MERCIFUL GOD, as, at the words of thy angel, St. Peter was immediately restored to liberty, by the chains falling off from his feet ; so grant, dear Lord, that by the words of this holy sacrament, pronounced by the priest, the chains of my sins may be loosed, and all my offences be pardoned. Amen.

Jesus, Son of David, have mercy on me. O God, be merciful to me a sinner. O thou, who sufferedst for me, have mercy on me. Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

### Prayer after Confession,

WHEN ABSOLUTION HAS BEEN DEFERRED.

ALAS ! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favour, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practise solid virtue, and adhere more faithfully to my promises in

future, than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover thy friendship, and merit the happiness of being reinstated among the favoured number of thy children. Amen.

### *Prayers after Confession.*

O MOST SWEET JESUS ! graciously vouchsafe to remember all those holy thoughts that have passed in thy Divine mind, from the beginning of the world to this very moment, and particularly thy tender design of becoming man for the redemption of the world : pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself ; but those also which I might have excited in the minds of others.

O most pious Jesus, I, a poor sinner, do humbly remind thee of all those words of salvation which have ever fallen from thy sacred lips, or which others have uttered or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these Divine expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. Amen.

O most amiable Jesus, look on all the good works thou hast performed for our salvation, and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions, to

thy greater glory, and regulate them by the model of thine own blessed life.

O Jesus Christ, Saviour of the world, who invitest the sinner to return to thee, kindly receiving, refreshing, and consoling him, remember that with thy precious blood thou wert pleased to redeem me. To thy sacred wounds I fly for refuge; and as in thy mercy thou didst pray for thine enemies, and pour forth thy life for thy persecutors and tormentors, so impart here to me the benefit of thy passion. Grant that I may never again crucify thee by my offences: but that, sincerely grieving for what is past, and resolutely striving against future temptations, I may fervently persevere in thy service to the end.

Into thy hands, O Lord, I commend my whole being. O Jesus, Son of David, have mercy upon me.

Receive, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have misspent, they have vanished as a shadow, they have passed away without fruit; but, as I cannot recall them, suffer me at least to think of them in the bitterness of my soul. Suffer me no longer to yield to my accustomed failings. Let the ardour with which I pursued a life of sin be henceforth more diligently applied to thy service, that where sin hath abounded, thy grace may still more abound. Remember, O Lord Jesus! that it is not thy desire to lose any of those whom thy Father hath given thee; but rather to have mercy always and to spare—to destroy no one, but to save all,



because thy Father hath sent thee into the world, not to judge the world, but to grant us life through thee. May, therefore, O Lord, thy boundless merits plead for me now, and at my last moments, that I may obtain the full remission of my sins ; that I may truly know thee ; that I may ever love thee ; that I may tend to thee incessantly ; and at length arrive to the eternal enjoyment of thee, who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

I sincerely detest all my sins, and am firmly resolved, O Lord, through the assistance of thy Divine grace, never to offend thee hereafter. I therefore earnestly beseech thee to confirm all those good resolutions I have made. Increase my fervour in thy service and render it efficacious, that my change of life may be visible to all, that in future my conduct may be as edifying as it has heretofore been scandalous. Amen.

Oh that I had never sinned ! Oh that I had never transgressed thy commands, my God ! Happy those souls who have preserved their innocence, and never lost the grace they received at the baptismal font ! Most loving Father, I have sinned against Heaven and before thee, and am not worthy to be called thy child ; I confess my ingratitude, and seek refuge in thy mercy. I have wandered like a sheep that is gone astray ; but have compassion on me, and save me. Forgive me what is past ; and, through thy infinite goodness, grant me a true steadiness of spirit, that from this moment I may never offend thee more.

O God of mercy and pity, having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could possibly think of to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well such as I forgot as those which I remembered.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest; firmly purposing, through thy grace, never more to offend in them; especially, O my merciful and most bountiful Saviour, give me grace to withstand those temptations wherewith I am most grievously infested (here they are to be mentioned)—as also to avoid all occasions of offending thee for the future.

O Blessed Virgin Mary, my holy patron [*name him or her*], and all ye saints and angels, praise and extol our Lord for his boundless goodness towards me, a most miserable sinner. Beseech him to accept of this, my humble confession, and to supply through his infinite mercies all its deficiencies. Beg of him to ratify, in heaven, the sentence of absolution, which his minister, the priest, hath pronounced in my favour at the tribunal of confession. Amen.

## On the Institution of the Blessed Eucharist.

"This is the bread which cometh down from heaven: that if any man eat of it, he may not die. My flesh is meat indeed; and my blood is drink indeed: He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. This is the bread that cometh down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever." *St. John* vi. 50, 56, 57, 59.

If there be any action which particularly demands respect, love, fervour, and a concentration of all the good feelings of which the soul is capable, it is a participation in the Holy Eucharist. The beloved disciple, inflamed with the sentiments communicated to him by the Redeemer, on whose bosom he reposed, exclaims, "And the Saviour of the world, having loved his own who were in the world, he loved them unto the end." (*St. John* xiii. 1.) Jesus Christ, when on the eve of terminating his mortal course, and returning to the mansions of eternal bliss, would not leave his apostles altogether disconsolate, and therefore he bequeathed to them his true and real presence in the sacrament of the Altar. "And whilst they were at supper, Jesus took bread, and blessed, and broke it; and gave to his disciples, and said, Take ye, and eat: this is my body. And taking the chalice, he gave to them, saying, Drink ye all of this, for this is my blood of the new testament, which shall be shed for many." (*St. Matt.* xxvi. 26—28.)—The same body which was conceived by the Holy Ghost, and born of the Virgin Mary, which was crucified,

arose from death, ascended into heaven, sits at the right hand of God, and will come at the last day to judge the living and the dead: the same infinitely precious blood, by the effusion of which our sins have been blotted out from the sight of God. Since the resurrection of Christ, his body and blood are inseparable; therefore with the body we receive the blood; with the blood, the body; and with both, the Divinity of Jesus.

The Eucharist is the most august and most holy sacrament, the sacrament of sacraments. In the others we receive the gift of God; in this we receive God himself: in the others we receive grace; in this we receive the Author of grace. Participation in the Eucharist is the greatest honour, the greatest favour, which God himself, omnipotent as he is, can confer on a creature on earth. By the holy communion, Jesus Christ remains in us, and we in him; he unites himself with us so closely, that it is no longer we who live, but Christ who lives in us. Could we have imagined the possibility of such a prodigy, if God had not drawn it from the treasures of his wisdom and goodness, in the days of his great mercies? Next to the sacrifice of the Mass, man cannot offer to God in this world a more holy, sublime, and glorious act than that of participating with suitable dispositions in the adorable Eucharist. One worthy communion enriches the soul with more graces than can accrue from all the other practices of religion combined; it is in itself sufficient to elevate her to the most eminent sanctity. Communion is the source of the ar-

dent desires and holy transports of the saints ; it is the bread of angels, the food of the strong, the manna of the elect. It is not only the comfort of the soul in her exile, but likewise the root of immortality, the pledge of a happy eternity. It is the memorial of the Saviour's sufferings and death, the miracle of God's goodness, the consummation of his charity, the invention of his wisdom, the perfection of his atonement, the plenitude of all graces. When Jesus unites himself to the soul, he communicates to her his riches and his virtues ; he gives her strength to correct her faults, and inebriates her with pure delights. Inflamed with the holy ardour of Divine love, that favoured soul sounds forth the praises of her all-merciful Benefactor, devotes herself irrevocably to his service, and by her ardent effusions expresses her sense of the bliss she enjoys. Great as is her happiness, greater still awaits her, when, to his corporal presence, Jesus adds the experimental feeling of sensible union. She then no longer recurs to the help of faith, to assure herself of the reality of his visit ; she feels that God is her guest, that he is entirely hers. These moments are short, it is true, but they are inexpressibly precious, and too sweet for this earth, being in truth a foretaste of the eternal joys of heaven.

Communion is then the greatest grace God can bestow on us in this world ;—let us endeavour to prove our gratitude to Jesus Christ for his immense love in this sacrament of sacraments. Communion is the greatest happiness a creature can enjoy on earth ;—let

us ardently desire it, at the same time confessing our unworthiness of a privilege, to which even the angels are not entitled. Communion is the holiest act of religion ;—let us, as far as depends on us, bring to it the most perfect dispositions.

### Instructions for Communion.

As there is no religious duty of greater consequence, or more conducive to our happiness both here and hereafter, than to receive worthily the blessed Eucharist, so there can be no greater favour conferred on a Christian, than to communicate early in life, and afterwards frequently. Hence it becomes the indispensable duty of such as have the education of children committed to their care, not only to impress on their tender minds a lively sense of the excellence of this sacrament, but also to enforce the necessity of frequently receiving it. “He that eateth this bread shall live for ever.” (John vi.) The obligation of communicating at Easter is binding on every member of the Church who has arrived at the age of discretion ; that is, when reason and reflection, guided by the gift of Divine faith, arrive at such a state of maturity as may enable them to distinguish the flesh of Jesus Christ, under the exterior appearances of bread and wine, from the ordinary food of the body. It is further to be observed, that as purity of heart is the most proper disposition to receive worthily, so, of consequence, the less advanced the age of a Christian, the more untainted in general is

his baptismal innocence. But, on the other hand, it is to be remarked, that the longer a Christian defers his first communion, the greater is the danger that either domestic affairs, or the violence of those passions to which young persons in general are more or less subject, should cause him to put it off to a more advanced age, or perhaps to the very hour of death: a fatal delusion, which has betrayed numbers of Christians into the abyss of eternal perdition. Let parents, therefore, and others concerned in the education of children, attend to the advice of the great St. Charles Borromeo on this subject: "When children," said he, "of both sexes arrive at the age of ten years, provided they are capable of being easily prepared for communion, suffer them not, under pretence of ignorance, as is often the case, to defer it any longer, but rather let them be prepared in good time to partake of a sacrament which abounds with such precious and inestimable advantages."

With respect to frequent communion, the best way is to follow the counsel of a wise and prudent director. But remember that, according to the spirit of Jesus Christ and his Church, you should communicate frequently. Our Divine Redeemer gives himself to us in the blessed Eucharist under the form of bread and wine, hereby intimating that, as our corporal life cannot be supported without the ordinary food of the body, so our spiritual life cannot be maintained but by the blessed Eucharist, which is the food and nourishment of our souls: hence it is that he assumes the most tender and affectionate titles of Spouse,

Father, Friend, &c., in order to excite us to approach him frequently in this Divine sacrament.

The spirit of the Church is further made known by the advice of the holy Council of Trent, which exhorts all the faithful to communicate often, and particularly whilst they assist at the celebration of the Divine mysteries. To these testimonies may be added the exhortations of the Holy Fathers, the example of the saints, the practice of the primitive Christians, and the experience of all pious and devout persons in every age, as so many corroborating proofs of the happiness and advantage of frequent communion.

But if it be a happiness to communicate early in life, and frequently during the course thereof, it may be also said, that there cannot be a greater misfortune than to communicate unworthily; it being a most flagrant abuse of what is most sacred in religion. To avoid, then, so great an evil, reflect seriously on those words of St. Paul: "Let a man prove himself, and so eat of that bread and drink of that chalice; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord." Now, this proving consists in putting yourself into such a state that your conscience may not reproach you with any essential obstacle to the receiving of this sacrament—that is, with the conscious guilt of any mortal sin whatever. This you can answer for, provided you have endeavoured to make as exact, as fervent, and as perfect a confession as you would wish to make at the hour of death;



and you should certainly be equally fervent and careful in so doing, there being not less purity required to receive Jesus Christ in this life, than to appear before the judgment-seat of God in the next.

Above all things it must be remembered, that the essential point in this proving of yourself is, to quit the occasions of sin, and to repair the scandal it has caused: without a fixed determination of so doing, the accusation and detestation of it are absolutely insufficient.

But this purity of conscience which exempts from mortal sin and every criminal attachment, though it may prevent the communion from being sacrilegious, yet is not sufficient to render it so fruitful and advantageous as it should be. Wherefore, the more you prepare yourself for the sacrament, the greater abundance of grace will you acquire. In order, then, to prevent the mistake of such as do not think it necessary to prepare for receiving this holy sacrament before the very day of communion, the following pious practices are earnestly recommended:

I. Some days before communion, perform all your actions and prayers in order to obtain the graces necessary for so important a duty. Offer them up in the morning with this intention, and do some good work, such as an alms, an act of mortification, or a fast, with the same design.

- When about to receive the blessed sacrament you must be also fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition,

ordaining that, in reference to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken any thing, though ever so little, after twelve o'clock at night, you must by no means receive that day, excepting in case of danger of approaching death, when the blessed sacrament is received by way of *viaticum*.

II. Visit our Lord in the blessed sacrament, morning and evening, on those days, to beg that he would himself, by his grace, dispose your heart to receive him worthily.

Also meditate on his sufferings and death, this sacrament being instituted to this end, that we should *show forth the death of Christ until he comes*. 1 Cor. xi. 26.

III. Read every day a chapter out of the fourth book of the Imitation of Christ, or some other approved book that treats of the Eucharist.

IV. On the eve of your communion be more recollected than usual; think often on the happiness you are to enjoy the ensuing day in receiving your God. As this should be your last thought at composing yourself to rest, so it should also be your first at awaking.

V. Represent to your imagination that your angel-guardian addresses you in these words: "Behold, the spouse cometh; go forth now and meet him." Arise as early as possible, to receive the great Guest who deigns to honour you with his visit. Keep a profound silence till you return from mass; and let it appear

by your modesty and recollection that you are deeply penetrated with the consciousness of the sanctity of an action of the most ineffable dignity and excellence.

VI. Whenever you go to communion, have always in your mind some particular intention—such as the acquiring some virtue, overcoming such a temptation, the knowledge of God's will with regard to yourself, the relief of the souls of the faithful departed, the conversion of infidels, heretics, and sinners in general—for nothing is more capable of exciting fervour in devotion, than some particular end to which it is referred.

At the time of communion, go up to the rail, take up the towel, and hold it before you. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the priest holds up the blessed sacrament, with these words, "*Ecce Agnus Dei,*" &c., "*Behold the Lamb of God, behold him who taketh away the sins of the world;*" humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats, three times, "*Domine, non sum dignus,*" &c., "*Lord, I am not worthy thou shouldst enter under my roof; speak only the word, and my soul shall be healed;*" say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let

this be joined with a lively confidence in him who can raise you up, and perfectly heal your soul by his word only.

When the priest gives you the blessed sacrament, saying, "*The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen,*" receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth open moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place, and endeavour to entertain, as well as you can, the guest whom you have received.

Spend at least a quarter of an hour after communion in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion:—1st, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give

him thanks for coming to so unworthy a sinner; and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2ndly, To make an offering of your heart and soul, and of your whole being, to him, that you may henceforward love him and serve him for ever. 3rdly, To present him your petitions for all the graces you stand in need of, and to make good use of this favourable opportunity to pray heartily for yourself, for your friends, and for the whole world.

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## A Three Days' Preparation

### BEFORE

### RECEIVING THE HOLY COMMUNION.

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#### PRAYER TO THE BLESSED VIRGIN.

O SACRED MOTHER OF GOD, pure and spotless Virgin! thou didst not bear the Saviour of the world in thy sacred womb for thine own sake alone, but for ours also. May I not then, O mother of mercy, hope to partake of his merits, and obtain, through thy powerful intercession, some share of the same holy dispositions of soul which thyself didst possess at the time thou didst conceive him? Oh that the same Divine Spirit which then prepared thy body and soul for his reception, would now shed his precious gifts on me, since it is the same God-man that I also am about to receive. Obtain for me a pure heart

for his dwelling-place, and a firm and constant resolution to support myself in his grace; but above all, inspire me with an infinite horror of the detestable sin of impurity, which in a particular manner contaminates the soul of man, and renders it unworthy of communicating; because, by dishonouring my flesh, I dishonour the flesh of Jesus Christ also. Alas! if thy immaculate virginal womb was not too pure for a God to become incarnate therein, how can I presume to present myself at the table of the God of purity, and receive him into a heart contaminated with the smallest stain of a vice so abominable in the sight of infinite purity and sanctity?

### Prayers before Communion.

I FIRMLY believe, O my Divine Jesus, that thou art really present in the blessed sacrament of the altar. I believe that it contains thy body and blood, accompanied by thy very soul and Divinity. I acknowledge these truths; I believe these wonders; I adore the power that has wrought them; the same power that said, *Let there be light, and light was made*. I submit my senses and reason to thy Divine authority. I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage; accept, O my God, my most hearty thanks. But what am I, that thou shouldst work such wonders for my sake? How shall such a filthy sinner as I am, presume to approach thee,

who art the inexhaustible source of infinite purity and sanctity? How shall I venture to lift up my eyes to heaven, much less to receive thee within my breast? I tremble at the sentence of thy apostle: "Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," 1 Cor. xi. For I acknowledge myself to be nothing but dust and ashes—a poor miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the bread of angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is therefore in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this Divine banquet, behold I come to it like Magdalen, to be happily united to thee, and to lay down all my sins at thy feet, in order that they may be cancelled by thy precious blood. I come to commemorate thy sufferings, as thou thyself hast ordained. I come, as one sick, to the Physician of life; as one blind, to the light of eternal glory; as one poor, needy, and distressed, to the King of heaven and earth. To thee I expose all my wounds, that they may be healed. To thee I fly for protection, hoping that thou wilt be to me a Saviour, and that thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities,

and clothe me with thy grace, that I may receive the adorable Sacrament of thy body and blood with such reverence and humility, such contrition and devotion, such purity and faith, as may be for thy honour and glory, and the salvation of my soul. I am not worthy, O Lord, to receive thee: alas! I am not: but thou canst, if thou wilt, make me worthy; say but the word, then, and my soul shall be healed. Thou hast heretofore said to the leper in the gospel, "I am willing, be thou healed;" and he was immediately cured of his disease. My soul is covered with an universal leprosy: heal me, then, O my Saviour, in like manner; cleanse my soul from its stains; remove from it all guilt; extinguish in it every evil disposition; adorn it with the necessary virtues, and make it a fit abode for thy reception. May the body of our Lord Jesus Christ preserve my soul to life everlasting.

*Another Prayer.*

WHO is he thou art about to receive? O my soul, be still and attentive. Who is he thou art going to receive? Thy God! thy Redeemer! who, for love of thee, shed torrents of blood during his agony in the garden of Gethsemani; who, for love of thee, suffered his sacred head to be pierced with a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges; who, for love of thee, suffered himself to be clothed in a purple garment, and derided as a mock king, with a reed for his sceptre; who, for love of thee, suffered



his sacred hands and feet to be fastened with gross nails to the wood of the cross; in fine, who, for love of thee, hung thereon in the most ignominious manner, between two thieves, suffering, for the space of three hours, the most excruciating pains and tortures, and at last expired for thy redemption. After such stupendous instances of thy love for man, who can refuse a return of love to thee, Lord Jesus? I love thee, O God, and ardently wish that, as every breath I draw is an increase of my life, so it may be of my love for thee, till at last I love thee in the manner thou thyself requirest, viz. "with my whole heart, with my whole soul, with all my mind, and with all my strength;" for thou art the God of my heart, and the life of my soul; thou art my treasure, my joy, my comfort, my support, my strength, my armour, my defence, my only hope and comfort in this place of banishment and vale of tears, and the supreme object of my happiness in heaven.

As the wearied stag pants after the fountains of water, so does my soul languish after thee, the ocean of all sweetness; it thirsts after thee with the most vehement desire, and longs to drink plentifully of those fountains which issue from the inexhaustible source of thy infinite goodness for my comfort and refreshment. O sweet Jesus, permit me now to experience the multitude of thy tender mercies. Have compassion on me, and save me, for thou never forsakest such as place their hope in thee. Purify my heart with the fire of Divine love, that it may this

day become a fit abode for thy reception : O come and make it thy dwelling-place for ever. I am sorry, and will be as long as I live, for having ever offended thy infinite goodness ; forgive me, dear Lord, my past trespasses, and be thou my keeper for the time to come, that I may never offend thee.

Hail, saving Victim, who for me and all mankind was offered on the cross. Hail, precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world ! as I now desire to receive thee, veiled in this sacrament, so I hope hereafter to behold thee face to face in the kingdom of heaven.

O all ye blessed angels and saints of God, I humbly beg the assistance of your prayers and intercession, that I may with clean heart and pure conscience approach the Holy of Holies, and receive this Divine sacrament with such reverence and humility as may be for my soul's salvation.

*A Prayer for obtaining the effects of a  
plenary Indulgence.*

ACCEPT, O Almighty God, through the merits of thine only Son, Jesus Christ, the intercession of his immaculate mother, the blessed Virgin Mary, and the whole court of heaven, the communion I am about to make, to thy greater glory. Accept it in thanksgiving for thy countless benefits, to obtain pardon of my sins, and grace to acquire a victory over my passions, particularly those to which I am most enslaved (*name them*).

Considering that the debts I owe to thy

justice are so immense, that, of myself, I have not the means of discharging them, I therefore have recourse to the inexhaustible treasure of the merits of my Redeemer, which the Church (in virtue of the keys of the kingdom of heaven which he has committed to its supreme pastor in the person of St. Peter) now holds forth to me. Grant me, O Lord, the dispositions to obtain such portion thereof as may be necessary to discharge the debt of temporal punishment due to my sins. Suffer me now to partake of the infinite merits of Christ, that the immense ransom which he has paid for my salvation, being applied to my poor sinful soul, I may be released from the punishment which it has otherwise so justly deserved. I beseech thee, also, O most bountiful Lord! to pour down thy blessing upon thy holy Catholic Church; on its supreme pastor, the pope [*name him*]; on the pastor to whom the care of thy flock in this diocese or district is committed [*name him*]; upon our queen and all the royal family; upon all the bishops and clergy throughout the whole world. Enlighten poor infidels, heretics, and sinners, and assist such apostolic missionaries as labour in their conversion. Unite all mankind in the profession of the true faith: give them the spirit of Divine charity, whereby they may love thee above all things, and for thy sake love each other. Have compassion on the suffering souls of the faithful departed. Give thy blessing to my parents, friends, relations, and benefactors: preserve them from eternal misery: and conduct us all by thy grace to

the mansions of eternal bliss, there to praise and glorify thee for ever. Amen.

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### Acts of Virtue,

*Which may be used with great spiritual advantage three days before Communion.*

#### FIRST DAY.

IMAGINE that our Saviour invites you into the same room in which he ate his last supper with his apostles, to be a witness of the miracle he is there going to perform, and to give you the communion with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present; for as he ordained that this Divine food should be daily renewed for the nourishment of the faithful, till his second coming to judge mankind at the end of the world, so he gives himself no less to us at present, than he did at that time to his apostles. Take them now for your model. The account which we have in the Gospel of this last mysterious supper, will furnish you with proper acts for communion. Read them attentively; make them your own by reflection; and let them sink deep into your heart.

#### *An Act of Adoration.*

The Gospel of St. Luke (chap. xxii.) informs us that our Saviour sat down, and his twelve apostles with him, to eat the Paschal

Lamb, or accomplish the supper of the Old Law, and institute that of the New in its stead. Who could be otherwise than astonished at seeing a God admit his creatures, nay, even his very enemies, to partake of his adorable body? "When he loved his own, who were in the world," says his beloved disciple, St. John, "he loved them unto the end." But this was loving them not merely to the end of his mortal life, but even beyond it—to the very end of ages—with the utmost excess and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our Divine Redeemer, of which this mystery is a compendium.

COULD we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth? Hadst thou, when thou wert about to quit this world, left us thine adorable heart as a pledge of thy affection; or hadst thou, when thy side was pierced, ordered thy precious blood to be distributed throughout thy church, such favours would justly claim our most grateful acknowledgments. But this would not satisfy the extent of thy love; thou didst choose in a God-like manner to penetrate into the very centre of our hearts, and give thyself to each of us particularly, entirely, and for ever. With what amazement, then, must not the angels, and the whole hierarchy of celestial intelligence, have beheld such a prodigy!

Were they not, in some measure, jealous to see mankind thus so uncommonly favoured? But what didst thou discover in me, O Lord, that could thus attract thee; or what couldst thou possibly expect from my indigence? Can I become the dwelling-place of him who is the delight of the blessed? Alas, had I even the innocence of thy beloved disciple John, or the ardent love of thy zealous apostle Peter, I should then have some little claim to sit at thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favour to me, O my merciful Redeemer? "What is man, that thou art mindful of him? or the son of man, that thou shouldst visit him?" Psalm viii.

*An Act of Desire.*

Reflect upon these tender words, which our Saviour pronounced immediately before the supper: "With desire I have desired to eat this Pasch with you," Luke xxii. 15. For why should we not feel the most ardent desire to be united to our Lord in his sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts? Endeavour to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

SINCE thou, O Lord, art so prodigal of miracles, and oblige me to receive thee under such severe penalties, nothing can be more

certain than that thou desirest to make my heart thy dwelling-place. With what fervent desires should I not, therefore, endeavour to co-operate with such bountiful intentions! O my all-sufficient God! though thou standest in no need of me, yet thou hast compassion on my poverty. May, then, the efficacy of thy grace supply my indigence! may it awaken every faculty of my soul, and render my desires to receive thee worthily, still more inflamed; for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas! my Redeemer, why do I not sigh after thee with the same holy fervour as did the patriarchs of the Old Law, who expected thy coming? "Come, O Lord, and do not delay." Remember, O heavenly Physician, that thou canst not refuse thy all-heavenly balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me. Although I am enslaved under the tyranny of my predominant passions, yet thou canst break my chains and set me at liberty; a single word of thine would be altogether sufficient to work these miracles in favour of one so unworthy thy corporal presence as I am. Speak it then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life; as for my part, nothing besides thyself can content me, either in heaven or on earth; for what have I in heaven, or what can I desire on earth, besides

thee? Come, then, O thou Lamb of God, who takest away the sins of the world! Come, thou beloved of my heart! adorable flesh and precious blood of my Saviour! Come to nourish, comfort, and enliven my sickly soul, O God of my heart! let me neither love, seek, nor think on any other object but thyself alone; for thou alone art my consolation, my treasure, my joy, my life, my God, and my all! My heart as eagerly desires to receive thee, as the wearied stag longs to quench his thirst at the fountains of water. (Psalm xli.)

*An Act of Fear.*

The Evangelist mentions that when our Saviour declared to his disciples that one of them would betray him, they were all exceedingly afflicted. "Verily I say unto you, that one of you will betray me; and they began each of them to say: 'Is it I, Lord? —is it I?'" —Matt. xxviii. Let your hearts also give way for a moment to the thoughts of that uncertainty which every man is in of being in the state of grace. Examine seriously your real dispositions, and have no other confidence than in the infinite mercy of God.

If the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul, that vessel of election, tremble, how much more reason have not I to apprehend, lest some concealed sin, lurking in my heart, may obstruct the salutary influence of those graces which thou hast prepared for such as worthily



receive thee in this Divine sacrament ? May not I, perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow ? or, instead of coming to visit me, as a faithful disciple, dost thou not rather come, with horror and indignation, as to a concealed enemy ? How can I answer for the integrity of my confession, the fervour of my contrition, or the sincerity of my resolutions ? Is it not custom, or human respect, that brings me to the foot of thy altar ? Have not I still some favourite attachment ; and in the resolution I have made of relinquishing my evil habits, have not I spared some favourite, though dangerous passion ? With the same heartfelt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord, " Is it I ? " But the most abominable traitor Judas asked thee the same question. Is not my anxiety, as his was, only false and apparent ? It is this thought, O my God, that terrifies me ; and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No ; thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy. " Depart from me, O Lord, for I am a sinful man." Luke v. " Have confidence, my child ; thy sins are forgiven thee." Matt. xi.

## SECOND DAY.

*An Act of Contrition.*

By our Saviour's washing the feet of his disciples to prepare them for this new supper, ("And he began to wash the feet of his disciples, and dry them with the towel he had girt about him," John xiii.,) we are taught not to confine ourselves merely to detesting these grievous sins which give death to the soul; we see that the disciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace. "You," saith he, "are already clean." We also should endeavour to purify our souls as much as possible from even the slightest stains of venial sins, which is signified by the washing of the feet of his disciples.

To transform a soul so defiled as mine by the ordure of sin, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favour, grounded on thy infallible promise, viz. "that thou wilt never despise a contrite and humble heart."

But if even the enormity of my sins had not exposed me to thy wrath, and conse-

quently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God, do not upbraid me with my iniquities: they are always in my sight, and the bitterness of my regret for having committed them shall serve as a continual punishment of my baseness. Ah, my Redeemer, though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemani, when, in a bloody sweat, thou didst offer thyself as a victim to thy eternal Father, yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me; and as I dread no evil so much as that of offending thee mortally, rather prevent me by cutting the thread of life, than suffer me again to become thine enemy. But, in my present disposition of mind, I do not confine myself to the mere detestation of all mortal offences: no, my amiable Saviour; inflamed with thy love, I am fully resolved to avoid every venial sin that may in the least displease thee or diminish the influence of thy graces; and, though I have a well-grounded confidence that my soul has been cleansed in the sacrament of Penance, still I desire to be washed more and more from my iniquities. "Create a clean heart in me, O God, and renew an upright spirit within my bowels." Psal. l.

*An Act of Humility.*

Reflect on these words, "And he gave it to his disciples, and said : Take ye, and eat," &c. It must have been a great cause of confusion to the apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honour and adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility, and say :

WHAT am I, O God of majesty and glory, or who am I, that thou shouldst deign even to look on me ? Whence am I honoured with so unspeakable a favour, as that my Lord and my God should come and visit in person such a miserable sinner and vile worm of the earth ? How dare a being more contemptible than nothing approach so holy a God, eat the bread of angels, and feed on thy Divine flesh ? Ah, Lord, it is too much : I am not worthy of so great a favour ; I shall never, no, never deserve it.

O King of heaven and earth, adorable Sovereign, the Author and Preserver of the universe, behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy Divine majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear

Saviour, than to confess with the utmost humility, in the words of the centurion: "Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed."

### THIRD DAY.

#### *An Act of Faith.*

In consequence of the words pronounced by our Saviour when he consecrated the bread and wine—"This is my body," &c., "This is my blood," &c., the apostles received what Christ then gave them as his real body and blood. Do thou now, in like manner, make a most lively Act of Faith of the real presence of Jesus Christ in the blessed Eucharist.

SINCE thou, Omnipotent God, whose almighty words are creative, productive, and effective; since thou, O Eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art really and actually present, under the appearance of material bread, I therefore implicitly believe it; for what greater proof can I require of this mystery, than thine own infallible word? Yes, my dear Saviour, I openly confess and am inwardly convinced, that it is thou thyself I am going to receive; thou who, for my sake, wert born in a manger; thou who, for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to

behold thee with my corporal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that thou art my Lord and my God. I do not demand a miracle as a proof of thy real presence; no, Lord, let me rather have the whole merit of faith; for thou hast said, "Blessed are they that believe and do not see." Wert thou, therefore, to speak to me from this very tabernacle, the voice would affect me no less, than that which resounds in thy Gospel and thy Church, founded by thyself and propagated in a miraculous manner. Though my senses may tell me it is nothing but mere bread, yet, submitting them entirely in obedience to Divine faith, I answer, it is thy real body and blood, accompanied by thy soul and Divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain immovable. "Thou art really a hidden God, a God Saviour." Isaias. "I believe; O Lord, help my unbelief." Mark ix.

[When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your Divine Saviour, and at the same time endeavour to recollect the different passages of Scripture above quoted, they being, as it were, an abridgment of the foregoing Acts. You may also reflect on the words, "May the body of our Lord Jesus

Christ preserve thy soul unto life everlasting," which the priest pronounces at the moment he gives you the blessed Sacrament; because they imply that the end proposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days, but to persevere faithfully to the very hour of death, in that state of grace to which a worthy participation of this Divine Sacrament shall now raise you.]

*An Act of Hope.*

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: "Come to me, all ye that labour and are heavy burdened, and I will refresh you." Behold, then, O Lord, I accept of thy gracious invitation: I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer; strengthen me in all temptations and trials; and, in fine, with the powerful assistance of thy grace, change me into a new creature; for art not thou, O God, the master of my heart? and when shall my heart be more absolutely disposed of by thee,

than when thou shalt have once entered into it ?

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**A three days' Thanksgiving after receiving the  
Holy Communion.**

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul for the numberless favours I have received from thy bounty. I adore thee, now reposing within my breast. O my God and my all, a thousand times welcome. May thy holy name be for ever blessed. O sovereign Lord of heaven, how amazing is the excess of thy goodness in condescending to visit so poor and abject a creature as I am ! Thou hast vouchsafed to heap thy favours on dust and ashes—to come into this poor cottage—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me in giving thyself to me ; but thou knowest my poverty, and that I have nothing worthy thy acceptance, nothing but what on a thousand titles is already thine. But, O my bountiful Saviour, such is thy goodness, that thou wilt be content with the little I can give thee, although it be thine already. Thou askest nothing but



my heart, and this I most willingly offer thee. O deign to accept it, and make it wholly thine for ever. Take full possession thereof. I offer it to thee without reserve. I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices. Stifle in it every desire but that of loving and pleasing thee. Inflammé it with the fire of Divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer to thee my whole being, my body with all its senses, and my soul with all its powers, that as thou hast honoured them both by thy real presence, so they may both be thy temple for ever.

Oh, sanctify and consecrate eternally to thyself this mansion, which thou hast by a wonderful condescension chosen this day for thy abode, and grant that, like Zaccheus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. Oh take me entirely into thy hands, with all that I have and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee.

Make me according to thine own heart; and let my soul be thy habitation for ever. Draw me most powerfully after thee, and

guide my steps, that I may cheerfully run on in the paths of virtue, and walk in the way of thy precepts. Make me diligent in the duties of my calling and state of life, and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life and the principal design of my heart may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my own soul. Amen.

O my soul, bless the Lord, and let all that is within thee praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him for ever. O my God, that I could now give thee as much praise, honour, and glory, as the blessed spirits incessantly give thee in heaven. Oh that I could adore thee with the spirit and affection of thine elect. But as I am unable to do this, accept at least this my desire and good will.

O ye angels and saints, bless my God for me; thank my Lord for me; love my Jesus for me, and sing forth his praises, to supply my defects.

O Beauty ever new, too late have I known thee, too late have I loved thee. When shall I live only in thee, by thee, and for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul?

O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to

mankind ! O standing memorial of Christ's passion and death ! O inexhaustible fountain of Divine grace ! O boundless mercy ! O Divine charity ! O sacred fire, ever burning, and never decaying ! Hail, O loving Jesus, my only pleasure and delight, the joy of my soul, and my portion for ever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections. Deliver me from my vicious customs. Remove from me all baneful effects of concupiscence. Perfect me in charity, humility, obedience, and all other virtues. Oh, may I rather die than ever offend thee by mortal sin. Oh, may I prove my gratitude by my fidelity to so good a God. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners, and reconcile those who are at variance. Have mercy upon my parents, friends, and benefactors. Have mercy on all my enemies ; forgive them their sins, and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy Church. Comfort all those that are under any affliction, sickness, or violence of pain. Support those that are under temptation. Protect those who are in danger ; and grant a happy passage to all that are in their last agony.

Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting. Amen.

### Prayer of St. Thomas of Aquina.

I GIVE thee thanks, O holy Lord, Father Almighty, eternal God, who in thine own mercy hast vouchsafed to nourish me, a sinner and thy unworthy servant, with the precious body and blood of thy Son, our Lord Jesus Christ. I had no claim upon thy goodness: I had no merits, no deserts which I could put forward in mine own behalf. But let not this holy communion, I pray thee, turn to my judgment and condemnation: let it rather obtain for me pardon and salvation. Let it cleanse me from all my vices; let it destroy all my concupiscences and evil desires. Let it increase my charity, my patience, my humility, my obedience. Let it defend me from all my enemies, visible and invisible. Let it appease all the evil propensities of my mind and body; and guide me so straightly to thee, my true and only God, that I may look forward to thee as the happy goal of all my endeavours. Thus lead me, I pray thee, to that unspeakable festival, when thou, and thy Son, and the Holy Ghost, will be to me and all the saints, the complete fulness, the end of hope, the everlasting joy, and the never-changing happiness; through the same Jesus Christ our Lord. Amen.

### A Prayer of St. Bonaventure.

INSPIRE, most dear Lord Jesus, I beseech thee, inspire into every recess of my heart, and into every tendency of my affections, thy dear and saving love ; thy true, thy calm, thy holy, and apostolic charity ; so that my soul may ever long for thee ; may ever raise itself in spirit to thy heavenly abode ; may ever desire to be dissolved and to be with thee.

Oh grant that my soul may ever tend towards thee, thou bread of angels ; thou refreshment of holy hearts ; thou most needful of all daily bread, containing all sweetness and delight. For thee, on whom the angels joy to look, may my heart ever aspire, and my soul ever feel the effects of thy presence ! Oh may it ever long for thee, thou fountain of life, thou fountain of wisdom and knowledge, thou fountain of eternal light—overflowing with the sweets and the riches of the kingdom of heaven. May my soul ever seek thee, ever long for thee, tend towards thee, and find thee. May it meditate on thee, may it speak of thee, may it do all things to the praise and glory of thy name ; with humility and discretion, with delight and affection, with perseverance unto the end.

O my God ! do thou alone be my hope, my trust, my wealth, my delight, my rest and peace, my pleasure, and my aim. Do thou be my food and my refreshment ; my refuge and my assistance ; my comfort, my wisdom, and my treasure ; in which my mind and my heart may be firmly and immovably fixed, now and for ever. Amen.

### Prayer after Communion.

*When received by the Sick as a Viaticum.*

O MY most gracious Saviour! what greater happiness or comfort could I expect! Oh wonderful condescension of my God! Oh what return shall I make him for his ineffable love? He whom the saints, the angels, and the whole heavenly host adore, hath given himself entirely to me, and now really and substantially dwelleth within me! Without any other inducement but his pure mercy, he hath vouchsafed to visit, comfort, and nourish my poor soul with the Divine and heavenly banquet of his precious body and blood, with which he redeemed me on the cross. May honour, praise, and glory be for ever paid thee, O my sweet Redeemer, Jesus Christ! Oh that I could now give thee as much honour and glory as is incessantly given thee by the whole choir of heaven! Accept, O Lord, my heart as a thanksgiving offering for all thy favours and blessings. Accept my whole being, because by every claim of right and justice it belongeth entirely to thee.

And thou, O my soul, bless the Lord, and let all that is within thee praise his holy name. O all ye works of the Lord, bless the Lord, praise, and glorify him for ever. O all ye angels of the Lord, bless the Lord; magnify, praise, and glorify his holy name, because I have found the beloved of my soul. Prostrate at his feet, like the penitent Magdalen, I will embrace him in spirit, and clasp him with the arms of inflamed love. And as

I have actually received him on earth, may I not confidently hope for the perfect possession of him in heaven? I can now fear no evil, because thou, O Lord, art with me as my powerful guardian and protector. Give me, therefore, thy blessing, O beloved Jesus! and establish an everlasting peace in my soul.

Thou art the God of my heart, my portion and inheritance for ever. Let nothing in future be my comfort but thou, my Lord Jesus; nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy Divine Majesty. O soul of Christ, sanctify me—body of Christ, save me—blood of Christ, purify me—water issuing from the side of Christ, wash me—passion of Christ, strengthen me. O good Jesus, graciously hear me—hide me within thy wounds—suffer me never to be separated from thee—call me at the hour of death, and command me to come to thee, that I may associate with the saints and angels, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. Amen.

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### Acts of Virtue after Communion.

*To be used according to each person's leisure or opportunity.*

#### FIRST DAY.

Now, whilst the plenitude of the Divinity dwelleth corporally within you, meditate

most profoundly, with the Blessed Virgin, upon the great wonders which the Almighty hath wrought in your favour. Consider yourself as a living tabernacle, wherein resideth the Holy of Holies. Let this single reflection prevent all distractions, and keep your mind in the most perfect composure and recollection.

*An Act of Confidence.*

“Now there was leaning on the bosom of Jesus one of his disciples, whom Jesus loved.” John xiii. 15. What a glorious privilege was this which St. John had! What consolation must he not have felt from the impression of the Divinity! What delightful repose! Pour forth thy heart, as he did his, into that of Jesus, and abandon thyself to the most lively sentiments of confidence.

Behold, here he is, then, the treasure of my soul! I am now in possession of the Sovereign Good: O what advantage on earth can be compared to this! What glory! what comfort! to feel my God so near me! “My soul hath found whom she loveth: I have hold of him, nor will I ever let him go.” Cant. iv. The first thought, O God, with which thy presence inspires me, is a sentiment of adoration and respect. Permit me, then, in union with the blessed in heaven, to offer thee my most profound homage. Yes, under those sacred veils, where thy love for me hath concealed the splendour of thy majesty, I most humbly adore thee. I acknowledge thee as my Master, my Creator, and the supreme Arbiter of my eternal destiny. The less thou



wouldst make thyself for my sake, the more real respect and veneration have I for thee. But these thoughts are absorbed in the greatness of my confidence. This I cannot contain, nor yet am I able to express it. If thou takest pleasure, if thou even enjoimest us to place our trust in thee, is it not in this mystery where thou dost communicate thyself without reserve—where thou literally verifiest that tender promise, *of treating us no longer as servants, but as friends?* These words, which thou never didst address to thy angels or prophets, thou dost accomplish for sinners in this sacrament. Yes, it would be an insult offered to thee, not to have the greatest hopes in thy mercy; for it is not here, O God, that thou exercisest thy justice. Thou art glorious in heaven! all-powerful on earth! and terrible in hell!—but in the Eucharist thou art mild, consoling, sweet, and liberal. Ah, what canst thou refuse me, when thou hast given me thyself?—and where is the confidence that can be too tender? Why should I envy the beloved disciple who leaned on thy breast at thy last supper; for dost thou not at present rest in my heart? O let me, then, be for ever inviolably attached to thee! Let the sweets of thy presence so captivate my soul, that, disgusted with sin, it may be fixed in the contemplation of thee alone, and listen with docility to thy holy inspirations. “All you, then, that doubt of the goodness of God, come now and learn! come now and admire! come and taste with me his infinite mercies! come and hear, all ye that fear God, and I will tell

you what great things he hath done for my soul." Psalm xiv. Who would have believed? What! one of his disciples not prostrate at his feet, but reclining upon his breast, and honoured with his particular affection. Yes, all this he hath done for him, and is ready to do the same for me also. "Behold the Lord my Saviour, I will act confidently, and I will not fear." Isaias v. "The mercies of the Lord I will sing for ever." Psalm lxxvii.

*An Act of Love.*

"LORD, where art thou going?—why cannot I follow thee now? I will lay down my life for thee." John xiii. "How can I consent to be separated from thee?" (saith St. Peter to Jesus.) "No, I will never leave thee, were I to follow thee even unto death." This is a model of that generous love which a faithful soul should testify unto God, in the holy Communion.

If I cannot approach thee, O my God, with as much confidence as thy Apostle St. Peter did, yet I come with equal warmth and sincerity to assure thee of my everlasting attachment. Accept, therefore, the offering I now make thee, not only of my whole being, but of all I possess. Unhappy and miserable should I think myself, were I not in the disposition of mind to sacrifice the most precious advantage this world can afford at the first intimation of thy will. Dispose of the life thou hast given me according to thy pleasure. I offer myself entirely to thee—my employments, talents, and every power and faculty of soul and body, that they may be ever and

always employed in promoting thy honour and glory. In justice I am obliged, if necessary, to die for thee, since thou hast generously given up thy life for my salvation. But thy regard for me, O sweet Jesus, was not to be confined within the boundaries of this life; for after having loved me, even unto death, thou hast besides left me this Divine food, as a sensible pledge of thy affection. Ah, dear Lord, what more couldst thou possibly do for me; and how ungrateful a wretch would I not be, if such wonderful marks of thy tenderness were not capable of exciting the most lively sentiments of love and gratitude in my soul? The very damned would then be less culpable than I; for if they do not love thee, it is because they cannot possibly love thee, and therefore thou dost not expect love from them. But I can love thee, because every thing induces me to love thee, and thou art even mercifully pleased to command that I should love thee, O amiable Lord! who art ever lovely, and never sufficiently beloved. I consider every moment of my life as lost which has not been consecrated to thy love. Accept, at least, the remainder thereof. If I cannot love thee as much as I could wish, or as much as thou hast loved me, or as much as thou dost deserve, yet I will love thee as much as I am able. Angels of heaven, O Mother of God! and all ye saints, lend me now your hearts!—for I have, alas! but one to love my God, and that too small, and too much polluted with the love of creatures. Diminish in me, O Lord, all other advantages, provided thou dost grant me an in-

crease of Divine charity. I imagine, O my God, that thou art now enkindling this sacred fire within my breast, and that I could answer thee with as much confidence as St. Peter—"Lord, thou knowest that I love thee," and that for thy sake alone; I love thee with my whole heart, without reserve, firmly resolving never to affix my affections on any thing besides thyself. Yes, I am content to find nothing but disgust, bitterness, and affliction in every other attachment, that I may be thus happily compelled to repose in thee for ever. O establish now a solid, efficacious, lively, ardent, and persevering love within my heart; and though thou remain therein but for a few moments, let the effectual influence of thy grace for ever remain behind. "My beloved to me, and I to my beloved." Cant. xvi. "Thou knowest, Lord, that I love thee." John xxi.

## SECOND DAY.

*An Act of Supplication.*

Our Saviour's Last Supper was one continual prayer, which he offered up for his apostles, and a most pressing invitation to solicit favours from him. "O Holy Father," says he, "preserve those whom thou hast given me; for them I ask. Peter, I have asked for thee. Until now you have not asked for any thing; ask, and you shall receive." Here he exhorts us to pray for all those graces we stand most in need of. He further adds a most affecting and solid in-

struction, recommending them earnestly to persevere in his service: "Remain," says he, "in my love." He forewarned them of the trials they were to undergo; he inculcated certain precepts; he reproached them with some of their most striking defects. In this manner will he also speak privately to your heart; he will make known his will to you; he will tell you many things of which you have no notion, or which you disguise to yourself. Listen to him, then, without doubt, as the apostles did, and ask him questions, with the most sincere desire to accomplish his holy will.

THOU art present within me, O inexhaustible Source of all Good; thou art full of tenderness, and ready to shed all thy favours upon me. O shower them down most abundantly. Consider my manifold wants, and the immensity of thy power. Transform me, therefore, into a new man. Divest my heart of whatever is displeasing to thee. Adorn it with whatever may render me acceptable in thy sight. Purify my body, sanctify my soul, let me share in the merits of thy life and death. Unite thyself to me, and me to thee. Live thou in me, that in thee I also may live, and never have life but for thy sake. Grant me those graces of which thou knowest I stand most in need. Grant the same to all those for whom I am bound to pray. Canst thou refuse me any thing after what thou hast done for me? What may I not expect from thee since thou hast given me thyself? "I

will not let thee go until thou dost bless me." Gen. xxxii. 26. "Do to thy servant according to thy mercy."

*An Act of Contrition.*

IN crowning the innumerable gifts thou hast already bestowed upon me with the inestimable favour of giving me thyself, thou desirest to convince me that I should live but for thy sake alone, O God of goodness and mercy. This, O Lord, is what I also most fervently wish. I would have all my thoughts, words, actions, and whatever designs I may form or put in execution for the time to come, always directed by a most perfect resignation to thy holy will. I desire that my health, fortune, strength, reputation, talents of mind and body, in a word, whatever relates to me either interiorly or exteriorly, may be disposed of to thy honour and glory. I consecrate the remainder of my life, without the least reserve, to thy Divine service. I now make an offering unto thee of whatever pains or sufferings I may hereafter undergo in my last sickness, and cheerfully accept whatever crosses thou mayest henceforth be pleased to afflict me with. "Into thy hands, O Lord, I commend my spirit." Psalm xxx.

THIRD DAY.

*A Resolution of Amendment.*

"That the world may know that I love the Father; and as the Father gave me a commandment, so I do; Arise, let us go," saith Christ, (John xii.) instantly and without

hesitation, to execute his will. Such is the generosity with which we should now and at all times resolve to execute in every particular the commandments of the Almighty.

BEHOLD, O my God, the moment is now come wherein I am to sacrifice those inclinations to thee, which thou hast so often demanded, and which I was so miserably slothful as to have refused thee. I now see the danger to which my sluggish languor has exposed me, and am determined to avoid it. I will labour incessantly against my vicious habits. I am determined to quit the immediate occasion of sin. I pledge myself to thee, and am satisfied to be treated as thine enemy, if those promises be not sincere and determined. I will no longer resist thy inspirations, nor allow myself those pleasures which thy law forbids, nor expose myself to the danger of offending thee. There shall be no more remissness in my duty, nor languor in my devotion.

I do not make these promises through a spirit of presumption: I am convinced of my own insufficiency, and know that, if abandoned by thee, I must necessarily fall back into all my former disorders; but being now united to thee, I flatter myself, that, in spite of my frailty, I shall constantly persevere in thy grace. Why should not I find the same strength in this Divine sacrament, which thy glorious martyrs have derived from it? It was here they imbibed that generous spirit of suffering which could brave the power of tyrants, and smile on the horrors of death.

And art thou now less liberal, or less able to fortify me against the attacks of the enemies of my salvation? No. Come, then, it is full time I should begin the work of my salvation. Thy will has been sufficiently declared to me; I will hesitate no longer to put it into execution, how great soever the conflict may be against myself and the world. In fine, let me feel, O Lord, an experimental conviction of such a reformation of life as may edify those whom my past conduct has scandalized, by convincing them that I do now really love thee. "Arise, let us go: I have sworn, and am resolved to keep thy commandments." Psalm cxviii. "Confirm, O God, what thou hast wrought in us." Psalm lxxxvi.

*An Act of Thanksgiving.*

"And having sung an hymn, they went out." The Apostles did not quit the room until they had previously testified their gratitude for so signal a favour; and it is our Saviour himself who showed them the example; for when he was just going to bless and consecrate the bread, he lifted up his eyes to his heavenly Father, to return him thanks for having bestowed this favour upon mortals. "And giving thanks, he blessed and broke," &c. Conclude your communion in like manner with the most tender effusions of gratitude to God.

WHEN I reflect, O Lord, on the many favours thou hast conferred on me, I am overwhelmed with confusion, and feel my heart penetrated with such a deep sense of gratitude



as cannot be expressed. I find myself as it were encompassed on all sides and pressed by thy goodness. It is thou thyself, O Lord, who lovest me in all those creatures from whom I receive any benefit or advantage. My parents, from whom I received my existence, or my friends, who have given me such proofs of their tenderness, are but the instruments of thy providence, and the channels of mercies in my behalf. Thou art not only the God of the universe, but thou art also in a particular manner my God. So interested art thou in all that relates to me, that thy attention seems as if it were entirely fixed on me alone. Thou hast given me all thou hast made, all that I am, and all that thou art thyself. Cannot I, therefore, with as much reason as David, call thee "the God of my salvation and my mercy, my refuge and my support, my treasure and my inheritance?"

Nay more, dost thou not at present vouchsafe to become my very substance, by not only giving thyself to fortify my weakness, and as a pledge of eternal life, but also that I may be nourished with thy very flesh and blood? How great, therefore, must my ingratitude be, if I do not make a cordial return for such infinite love! O my God, suffer me sooner to forget myself, than to be ever unmindful of this great favour. Although I have been treacherous, fearful, and a prevaricator, yet I shall never be guilty of ingratitude, since I should blush at this vice even in my commerce with men. But still, what return can I make thee, being of myself insolvent, indigent, and miserable? Behold, the treasure is at hand.

The treasure I have now received from thee enables me to repay thee for all thy other benefits. The sacrifice of all that I am or have, is not worthy to be presented to thee; but in offering thee thyself I consider my debts as abundantly discharged.

May thy infinite merits be for ever exalted for having given me such excellent means of repaying to the full the infinite obligation I owe thee. "What return shall I make to the Lord for all those things which he has given unto me?" Psalm cxv. "He hath made a memorial of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him." Psalm xc.

Do not limit the devotion of this day to the foregoing prayers, but rather consider it as entirely consecrated to Jesus Christ, that by this means you may literally accomplish the precepts of the Holy Ghost: "Let no part of a good day escape without profit." Eccles. xiv. Recollect frequently this great action, and read some pious book to nourish and enliven a spirit of devotion. Remark (or, if convenient, write down) some of those tender sentiments and good resolutions, with which you were affected at the time of communion: the recollection of them will serve as a bulwark to guard you against the attacks of tepidity and dryness. But, above all, endeavour to regulate your conduct for the time to come, in such a manner as to be enabled to say, with St. Paul, "I live—not I, but Christ Jesus liveth in me." In a word, let your Redeemer only, for the future, think,

speak, and act in you, and let nothing remain in you that is unworthy of him ; for no scandal can be more injurious to our holy religion, than for Catholics, after communicating, to lead disedifying and unchristian lives.

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### The Symbol or Creed of St. Athanasius.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolated, without doubt he shall perish everlastingly.

Now the Catholic faith is this : That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreated, nor

three Incomprehensibles; but one Uncreated, and one Incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almightyies, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world; and he is Man of the substance of his Mother, born in the world;

Perfect God and perfect Man; of a rational soul, and human flesh subsisting.

Equal to the Father, according to his Godhead; and less than the Father, according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One not by the conversion of the Godhead into flesh; but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven: he sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and dead.

At whose coming all men shall rise again with their bodies; and shall give an account of their own works.

And they that have done good shall go

into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and stedfastly, he cannot be saved.

*Glory, &c.*

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### The Seven Penitential Psalms.

#### ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents, neither take thou vengeance on our sins.

#### I.—PSALM VI. *Domine, ne in furore.*

[The Psalmist prays to be healed from sickness, and implores pardon for his sins.—After obtaining his request, he exults over his enemies.]

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak; heal me, O Lord, for all my bones are shaken,

And my soul is troubled exceedingly; but thou, O Lord, how long?

Return, O Lord, and deliver my soul: O save me for thy mercies' sake.

For in death there is none that is mindful of thee: and who shall confess to thee in hell?

I have tired myself with groanings: every night I will wash my bed: I will water my couch with my tears.

My eye is disturbed with rage : I am grown old amidst all mine enemies.

Depart from me, all ye that work iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord hath received my prayer.

Let all my enemies be ashamed and very much troubled : let them be turned back, and put to shame very speedily.

Glory be to the Father, &c.

II.—PSALM XXXI. *Beato quorum.*

[The Psalmist declares all those happy whose sins are forgiven ; and from his own example, and that of the saints, exhorts all to seek this beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.]

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin : and in whose soul there is no guile.

Because I was silent, my bones grew old, whilst I cried all the day.

For day and night thy hand was heavy upon me : I am converted in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee : and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord : and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee : in a seasonable time.

Yet, in the deluge of many waters, they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me : my joy, deliver me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go. I will fix my eyes upon thee.

Do not become like the horse and mule : that have no understanding.

With bit and bridle bind fast their jaws : who did not approach thee.

Many are the scourges of the sinner : but mercy shall encompass him that hoped in the Lord.

Be joyful in the Lord, and rejoice, ye just ; and glory, all ye upright of heart.

Glory be to the Father, &c.

### III.—PSALM XXXII. *Domine, ne in furore.*

[The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.]

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me : and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath : there is no peace in my bones, because of my sins.

For my iniquities are gone over my head : and as a weighty burthen are become heavy upon me.



My sores are petrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roar in the groaning of my heart.

O Lord, my desire is before thee: and my sighing is not hid from thy heart.

My heart is troubled: my strength hath left me: and the light of mine eye itself is not with me.

My friends and my neighbours have drawn near, and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproof in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges: and my sorrow is always in my sight.

For I will declare my iniquity: and I will not think of my sin.

But my enemies live, and are become

stronger than I : and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me, because I have followed goodness.

Forsake me not, O Lord my God : depart not from me.

Come unto my aid, O Lord : the God of my salvation.

Glory be to the Father, &c.

#### IV.—PSALM L. *Miserere.*

[The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his Church, and by his sacrifice appease the injured justice of God.]

HAVE mercy on me, O God, according to thy great mercy : and according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me yet more and more from my iniquity : and cleanse me from my sin.

Because I know my iniquity : and my sin is always before me.

Against thee only have I sinned, and done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold thou hast loved truth : the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and

I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that are humbled shall rejoice.

Turn away thy face from my sins : and blot out all mine iniquities.

Create in me a clean heart, O God : and renew an upright spirit within me.

Cast me not away from thy face : and take not thy holy spirit from me.

Restore unto me the joy of thy salvation : and confirm me with a perfect spirit.

I will teach thy ways to the unjust : and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation : and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it : with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion ; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings : then shall they lay calves upon thine altar.

Glory be to the Father, &c.

V.—PSALM CI. *Domine exaudi.*

[The Psalmist begs for mercy upon Sion, that he will raise out of it his Church, to which kings and people may come and praise God. A prayer of the poor man, when he was anxious, and poured out his supplications, before the Lord.]

O LORD, hear my prayer, and let my cry come unto thee.

Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night raven in the house.

I have watched, and am become as a solitary sparrow upon the house-top.

My enemies upbraid me all the day: and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up, thou hast cast me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, remainest for ever : and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion : for the time to have mercy on it is come.

For the stones thereof have pleased thy servants : and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord : and all the kings of the earth thy glory.

For the Lord hath built up Sion : and he shall be seen in his glory.

He hath regard to the prayer of the humble, and he hath not despised their petition.

Let these things be written unto another generation : and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary : the Lord from heaven hath looked down upon the earth.

That he might hear the groans of them that are in fetters : that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength : declare unto me the fewness of my days.

Call me not back in the midst of my days : thy years are from generation to generation.

In the beginning, O Lord, thou foundest the earth : and the heavens are the works of thy hands.

They shall perish, but thou remainest : and they shall all grow old as a garment.

And as a vestment thou shalt change them : and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory, &c.

VI.—PSALM CXXIX. *De profundis.*

[The Psalmist earnestly begs pardon, foretelling redemption through Christ.]

FROM the depths I have cried unto thee, O Lord : Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord, Lord, who will endure it ?

For with thee there is merciful forgiveness ; and on account of thy law, I have expected thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all its iniquities.

Glory be to the Father, &c.

VII.—PSALM CXLII. *Domine exaudi.*

[The Psalmist prays that God would not regard him according to his merits, but look upon his miseries, and deliver him from them, and also from his enemies.]

O LORD, hear my prayer : give ear to my petition in thy truth : hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul : he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old : my spirit is in anguish upon me, and my heart is troubled within me.

I remember the days of old ; and I meditate on all thy works : on the works of thy hands did I meditate.

I stretched forth my hands to thee : unto thee my soul is as earth without water.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning : for I have hoped in thee.

Make the way known to me wherein I shall walk ; for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord ; to thee have I fled : teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the way of righteousness : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation : and in thy mercy wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul : for I am thy servant.

Glory be to the Father, &c.

## ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

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*St. Augustin's Prayer for all Virtues.*

MY God and my Lord, grant that my heart may aspire to thee; that, aspiring to thee, it may seek thee; that, seeking thee, it may find thee; that, having found thee, it may love thee; and that its love for thee may produce sorrow, and sorrow pardon for all my sins; and, being once pardoned, grant, oh grant that I may never offend thee more. Grant me sorrow, my Lord and my God, for having sinned against thee: grant me contrition and the gift of tears; and grant me that charity towards thee and towards the poor which may avail to cover the multitude of my sins.

O Divine Sovereign, quench within me, I beseech thee, every impure passion and inclination; and kindle in my soul the holy fire of thy love. Drive far from me the spirit of pride; and grant me the grace of holy humility. Restrain, dear Saviour, I beseech thee, every violent out-burst of anger, and endow me with patience and gentle forbearance. Remove all sullen moroseness and captiousness from my mind; and give me that confiding kindness of heart, which may lead me to have a good opinion of all.

Grant, oh grant me, I implore thee, my dear



Lord and loving Father, an immovable faith, a strong hope, and a lasting charity.

O Thou who art the guardian of my life, save me from lightness and vanity of disposition; from uncertainty of mind; from a dissipated heart; from gluttony and sensuality; from backbiting, from curiosity, and from covetousness: keep me from all vain-glory; from all hypocrisy; from all treacherous flattery of others; from avarice, envy, and blasphemy. Oh cleanse my nature from worldly anxiety, idleness, sloth, presumption, hardness of heart, and obstinacy; appease the violence of my temper; make my judgment ever yield to the dictates of reason, and my heart open to receive thy holy inspirations. Check the unruly freedom of my speech; let me never oppress the poor, never use violence towards the weak, nor calumniate even the wicked. Let me never neglect the salvation of those who are dependent upon me. Remove from my manner all bitterness and rudeness towards my servants; make me ever remember that their souls were the equals of mine when we came into this world, and that we shall be again equal after we shall have fulfilled our different parts in this fleeting life. Let my friends never have cause to complain of my untruthfulness; and may none ever perceive arrogance in my conduct towards them.

Thus, O my God, I beseech thee by thy tender love for us; by the merits of thy beloved Son, I thus implore thee to enable me to fulfil all the corporal and spiritual works of mercy which thou mayest demand of me.

Let me comfort the sorrowful, instruct the ignorant, relieve the poor, visit and cheer the suffering and those who are sick at heart : may I willingly forgive injuries, bear wrongs patiently, love those who hate, and do good to those who injure me. Let me not despise any one, but respect all; imitate the good, and avoid the wicked. Let me love virtue as much as I abhor vice.

O my Lord, may thy grace uphold me in sorrow, and restrain me in joy ; may it teach me to despise the fleeting interests of this life ; and in all things, and above all things, may it prompt me fervently to aspire to the everlasting bliss of heaven, through Jesus my Lord and Saviour, who, with thee and the Holy Ghost, liveth and reigneth for ever. Amen.

### After a toilsome Day.

CONDUCTED by thy providence, O God, through the toils, the vexations, the turmoils, and the business of this day, I present myself before thee to beg pardon of all my failings, and to acknowledge that goodness which has upheld me in all my difficulties. Notwithstanding my renewed professions of resignation, I have offended thee by attaching too much importance to the things of this world ; by forgetting that thou didst call upon me, and offer interests true and eternal. But, O Lord, thou knowest my weakness ; and I can only again confess mine unworthiness, and pray thee to enable me now to seek into the state of my soul, that I may unite myself

more firmly to thee before this day be for ever past away.

Oh forgive me all my sins before I sleep ; and grant that I may wake in the morning with a strong and lasting resolve to work out my salvation. Assist my weak endeavours that I may grow in grace as I grow in years. Cleanse my heart from all those corrupt dispositions which are offensive to thee ; from pride, wrath, selfishness, and inattention to serious things. To my sense of mine unworthiness, let me add real sorrow ; and to sorrow, sincere purposes of amendment. May I always reverence thy holy name, thy church, thy word, and ordinances. May I be ever just, mild, and compassionate to others ; temperate, chaste, and humble in the government of my passions ; content with my condition ; and although diligent in my business, yet ever mindful to heap up to myself treasures there where no foe can break in upon my hoard.

Where I err, let me amend ; and where I amend, let me give the glory to thee, my Creator, my Redeemer, and my Sanctifier.

Bless all my relations and friends, and especially those who are near and dear unto me ; and grant that I may never give pain to those for whom I am beseeching thy mercy. Accept the prayers, and pardon the imperfections, of all, through the merits of thy Son, our Saviour, Jesus Christ our Lord. Amen.

**Prayer for a Merchant or Trader.**

**ALMIGHTY** God, in whose hands are all the powers of man, who, as it seemeth good unto thee, enlightenest the thoughts of the simple and darkenest the meditations of the wise, give me grace to remember that "thy thoughts are not my thoughts, nor thy ways my ways;" while it shall please thee to continue me in this world, where so much is to be done, and where so little is comparatively known, teach me, by thy Holy Spirit, to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved; from writings that would plead the cause of voluptuousness, or instil the maxims of worldly and selfish wisdom, in opposition to the purity and benevolence of the gospel. Give me to rejoice in the light which thou hast imparted to me, serving thee with prudent zeal and humble confidence, and waiting with patient expectation for the time when I may be filled with all knowledge in thy kingdom. O Lord, who hast ordained labour to be the lot of man, and seest the necessities of all thy creatures, bless all my studies for the improvement of my mind, prosper my endeavours to improve my earthly condition. Let neither poverty nor riches estrange my heart from thee; if it be thy gracious will to bless me with prosperity, endue me with humility and moderation, and give me a compassionate heart, that I may be ready to relieve the wants of others. If thou seest good to try me with

affliction, grant me patience and thorough resignation to thy will, and a firm trust in thy mercies. So further with thy help, that labour which otherwise must be ineffectual, that I may obtain in all my undertakings such success as will best promote thy glory and my salvation. Enable me to shake off sloth and negligence, and to redeem the days that have been passed in folly, idleness, and sin, by diligent application to the duties which thy providence allots me. Strengthen me against habitual indolence by thy powerful grace, that I wrap not up the talents intrusted to me in a napkin, but double them according to thy gracious designs. Create in me a new and a contrite heart, and renew in me, O merciful God, that purity of soul which the world and my own corrupt affections would so often take away. From my secret sins cleanse me, O Lord, and from those of others spare thy servant. Alas! my secret sins are innumerable; sins secret through ignorance and forgetfulness, the result of negligent self-examination, and wilful mispersuasion, which a diligent and Christian care might have prevented. Impute not to me, O Lord, my *involuntary* errors and infirmities, and may a just sense of thy judgments strike me with horror for all *wilful* sins. I confess, O Lord, that I am too vain-glorious of the little good I do unto others, and too proudly impatient of their natural infirmities. O give unto me a meek and quiet spirit, an humble and charitable disposition, a gentle and obliging carriage, that if station hath placed me above others, I vaunt not of it; if education hath

given me any advantage, I make them not needlessly sensible of their inferiority. Make my whole conduct such as becomes a servant of the meek and blessed Jesus. Give me an humble opinion of myself, that, ever remembering how much I stand in need of forgiveness at thy hands, my tongue offend not against purity or charity, but rather excuse than condemn the failings of others. Raise my dull spirits to such true reverence and adoration, such gratitude for thy past benefits, and such hope in thy future mercies, as may best recommend the humble homage of my prayers and praises unto thee; and may my heart be as constant in these dispositions, as my frail nature is capable of. Establish in me a spirit of content, and enable me to discharge the duties of my station with diligence and cheerfulness. O Lord, in mercy uphold my soul, that I may enjoy the blessed consciousness, that the same Divine Power which breathed into me the first breath of life, will recall the last parting throb to Himself, and receive my immortal spirit into those mansions of peace in which neither sin nor sorrow dwell, and to which I am emboldened to look forward, by the promises, and through the atoning merits, of my Lord and Saviour Jesus Christ.—*Amen.*

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### The Litany of Saints.

LORD, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have  
mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed spirits,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy Apostles and Evangelists,

Pray for us.

All ye holy Disciples of our Lord,  
All ye holy Innocents,  
St. Stephen,  
St. Laurence,  
St. Vincent,  
SS. Fabian and Sebastian,  
SS. John and Paul,  
SS. Cosmas and Damian,  
SS. Gervase and Protase,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,  
St. Jerome,  
St. Martin,  
St. Nicholas,  
All ye holy Bishops and Confessors,  
All ye holy Doctors,  
St. Anthony,  
St. Benet,  
St. Bernard,  
St. Dominick,  
St. Francis,  
All ye holy Priests and Levites,  
All ye holy Monks and Hermits,  
St. Mary Magdalene,  
St. Agatha,  
St. Lucy,  
St. Agnes,  
St. Cecily,  
St. Catherine,  
St. Anastatia,  
All ye holy Virgins and Widows,  
All ye men and women, saints of God, make  
intercession for us.



Be merciful to us, spare us, O Lord.	
Be merciful to us, graciously hear us, O Lord.	
From all evil,	
From all sin,	
From thy wrath,	
From a sudden and unprovided death,	
From the deceits of the Devil,	
From anger, hatred, and all ill-will,	
From the spirit of fornication,	
From lightning and tempest,	
From everlasting death,	
Through the mystery of thy holy incarnation,	
Through thy coming,	
Through thy nativity,	
Through thy baptism and holy fasting,	
Through thy cross and passion,	
Through thy death and burial,	
Through thy holy resurrection,	
Through thy admirable ascension,	
Through the coming of the Holy Ghost the Comforter,	
In the day of judgment,	
We sinners beseech thee hear us.	
That thou spare us,	
That thou pardon us,	
That thou vouchsafe to bring us to true penance,	
That thou vouchsafe to govern and preserve thy holy Church,	
That thou vouchsafe to preserve our apostolic Prelate, and all ecclesiastical orders in thy holy religion,	
That thou vouchsafe to humble the enemies of thy holy Church,	
That thou vouchsafe to give peace and	

O Lord, deliver us.

We beseech thee to hear us.

We beseech thee to hear us.

true concord to Christian kings and  
 princes,  
 That thou vouchsafe to grant peace and  
 unity to all Christian people,  
 That thou vouchsafe to confirm and pre-  
 serve us in thy holy service,  
 That thou lift up our minds to heavenly  
 desires,  
 That thou render eternal good things to  
 all our benefactors,  
 That thou deliver our souls, and those  
 of our brethren, kinsfolk, and bene-  
 factors, from eternal damnation,  
 That thou vouchsafe to give and preserve  
 the fruits of the earth,  
 That thou vouchsafe to give eternal rest  
 to all the faithful departed,  
 That thou vouchsafe graciously to hear  
 us,  
 Son of God,

Lamb of God, who takest away the sins of  
 the world: spare us, O Lord.

Lamb of God, who takest away the sins of  
 the world: hear us, O Lord.

Lamb of God, who takest away the sins of  
 the world: have mercy on us.

Christ, hear us! Christ, graciously hear us!

Lord, have mercy on us! Christ, have  
 mercy on us! Lord, have mercy on us!

Our Father, &c. (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

#### PSALM LXIX.

INCLINE unto my aid, O God: O Lord,  
 make haste to help me.

Let them be confounded and ashamed, that seek my soul.

Let them forthwith be turned backward and blush for shame, that desire evils to me. Let them be turned backward and blush, and be put to shame, who say to me : It is well, it is well.

Let all that seek thee be glad and rejoice in thee ; and let those who love thy salvation say always : The Lord be magnified.

But I am needy and poor ; O God, assist me.

Thou art my helper and my deliverer. O Lord, make no delay.

V. Glory, &c. R. As it was, &c.

V. Save thy servants ;

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength,

R. Against the face of the enemy.

V. Let not the enemy prevail against us ;

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins ;

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop [N].

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest: and let perpetual light shine upon them.

V. May they rest in peace. R. Amen.

V. For our absent brethren.

R. Save thy servants, O my God, who put their trust in thee.

V. Send them help, O Lord, from thy sanctuary;

R. And let Sion protect them.

V. O Lord, hear my prayer,

R. And let my supplication come unto thee.

V. May the Lord be with you;

R. And with thy spirit.

*Let us Pray.*

O GOD, whose property it is always to have mercy and to spare, receive our petitions, that we, and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who confess them to thee; that, of thy bounty, thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy, that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant [N.], our chief bishop, and

direct him according to thy clemency in the way of everlasting salvation : that, by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give ; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Spirit, that to the end we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins, that by pious supplications they may obtain the pardon they have always desired.

Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to those whom thou foreknowest shall be thine by faith and good works, we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this world still detains them in the flesh, or another hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of

thy saints, obtain  
of all their sins:  
Christ, who livet  
the unity of the  
without end. R.

V. May the I

R. And wis

V. May

graciously

V. Ma

through

R.

we have received. It would be irreligious, therefore, if not impious, to spend this day in idle amusements, or in the management of temporal concerns, whilst we are strictly obliged, both by the precepts of God and his Church, to sanctify it, as well as every holyday of obligation, by assisting at the Divine offices, hearing sermons or catechetical discourses, exercise of corporal books, employing ourselves in the exercise of corporal or spiritual works of mercy, and especially in making solid reflections on the most important of all affairs—the affair of our eternal salvation.

### A Prayer to the Holy Trinity?

GLORY be to the Father, who, by his almighty power, hath created me, and made me to his own image and likeness. Glory be to the Son, who by his wisdom hath delivered me from hell, and opened for me the gates of heaven. Glory be to the Holy Ghost, who, in his mercy, hath sanctified me by baptism, and who incessantly worketh my sanctification by the fresh graces I daily receive from his bounty. Glory be to the three adorable Persons of the blessed Trinity, which was as great at the beginning as now is, or will be for ever and ever.

We adore thee, O holy Trinity! we reverence thee; we thank thee with the humblest sentiments of gratitude, for having been pleased to reveal to us this glorious and incomprehensible mystery. Grant that, by persevering in this faith till death, we may see and glorify in heaven what we believe here below on earth—one God in three Divine Persons, the Father, the Son, and the Holy Ghost. Amen.

## Litany for Sundays.

Have mercy upon us.

- O God, the Father of all, for whom, by whom, and in whom, are all things, by whom we live, move, and have our being,
- O Lord, strong and jealous, visiting the sins of the father on the children, whose anger no man can resist,
- O God, who art, who wast, and who art to come, who alone hast immortality, and dwellest in light inaccessible,
- O God, who walkest upon the wings of the wind, and makest thy voice to be heard in thunders, who measurest the waters in thy hands, and weighest the heavens in thy balance,
- O God, who madest the earth in thy strength, and preparest the world in thy wisdom,
- O God, the one lawgiver and judge, who alone canst save or destroy, and hast power to cast both body and soul into hell,
- O God, whose eyes are open upon all the ways of the children of Adam, and who searchest the reins and the heart,
- O God, who liftest up the humble, and humblest sinners to the dust, who openest thy hand, and fillest with thy bounty every living creature,
- O Father of mercies, and God of all consolations, who willest that we adore thee in spirit, and in truth,
- O Father, who hast chosen us unto the adoption of children, through Jesus



Christ, that we may be holy, and spotless in thy sight,

O Father of lights, from whom descendeth every good and perfect gift, and who graciously givest thy good spirit to those who ask it,

O Father, who seest in secret, and numberest even the hairs of our heads,

O Father, who in thy justice sparest not thine only begotten Son, but deliverest him up to them that judged him unjustly,

O Father, who in thy loving-kindness hast called us into the fellowship of thy Son, and translated us into his kingdom,

O Sovereign Lord, who, without distinction of persons, judgest every one according to his works,

By the immensity of thy power, which created all things out of nothing,

By the clemency with which thou governest the world,

By thy beneficence, which filleth every living creature with thy blessings,

By thy mercy, which willeth not the death of a sinner, but that he be converted and live,

We sinners do beseech thee to hear us.

That thou protect us under the shadow of thy wing, lest we be led into temptation,—We beseech thee to hear us, O Lord.

That according to the riches of thy glory, thou strengthen us with might, by thy

Have mercy upon us.

Deliver us, O Lord.

spirit unto the inward man,—We beseech thee to hear us, O Lord.

<p>That we may serve thee in holiness and righteousness all our days,          That we may abstain from carnal desires, which war against the soul,          That we may love thee above all things, and our neighbour as ourselves,          That we may not despise the riches of thy goodness, patience, and long-suffering,          That we may present to thee our bodies a living sacrifice, holy, and pleasing to thee, our rational service,          That thou wouldest bring us to the kingdom prepared for us from the foundation of the world,          Lamb of God, that takest away the sins of the world.—Spare us, O Lord.          Lamb of God, &amp;c.—Hear us, O Lord.          Lamb of God, &amp;c.—Have mercy on us.</p>	<p>} We beseech thee, &amp;c.</p>
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I GIVE thee thanks, O Eternal Father, that thou hast created me to thine own image and likeness: I give thee thanks, O Son, beloved of thy Father, for that, undergoing a painful death, thou hast reconciled me to thy Father, and paid the price of my salvation: I give thee thanks, O Holy Spirit, for that, by the washing of water unto the word, thou hast given me a title to the kingdom of heaven; preserve in me a lively faith, a firm hope, and an active charity, lead me in the way of thy commandments, till I pass into thine everlasting tabernacle, through the merits of Jesus Christ our Lord. Amen.

### Prayer of Manasse.

O LORD, Almighty God of our Fathers! who hast made heaven and earth, with all the ornament thereof, who hast set bounds to the sea by the word of thy commandment, whom all men fear, and before whose power all tremble—for thine angry threatening towards sinners cannot be borne, but thy merciful promise is unsearchable—thou, O Lord! according to thy great goodness, hast promised forgiveness to them that have sinned against thee, and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved! Behold, O Lord! my transgressions are multiplied, and I am not worthy to look up to heaven, for I have provoked thy wrath, and done evil before thee; I have not done thy will, neither kept thy commandments. Now, therefore, I bow the knee of mine heart, beseeching thee of grace; I have sinned, O Lord! and I acknowledge mine iniquity, wherefore I humbly beseech thee to forgive me: be not angry with me for ever, by reserving evil for me, neither condemn me into the lower parts of the earth: for thou art the God of them that repent, and in me thou wilt show all thy goodness; surely thou wilt save me, though I am unworthy, according to thy great mercy. Therefore I will praise thee for ever, all the days of my life, as all the powers of heaven do praise thee, for thine is the glory for ever and ever. Amen.

O GOD! who seest all my ways and countest all my steps, weigh me in thy balance, and make me to know my sins, if I have walked in vanity, or my tongue hath hasted to deceit; if I have turned after evil thoughts, which are an abomination to thee; if my lips have told such things as pertain not to them, and my words have not been weighed in the balance; if I have withheld from the poor my pittance, or caused the eyes of the desolate to stream; if I have made gold my hope, or have said to wealth, thou art my confidence; if I have rejoiced when evil has found mine enemy, or if the naming of the Holy One hath been usual in my mouth; in nothing let me hide my transgressions in my bosom, but declare unto thee the error of my ways. *Pause for Self-examination.*

### Prayer of St. Augustine.

BEFORE thine eyes, O Lord! we bring our offences, and confess that the evil we have committed far outweighs what we suffer. We feel the punishment of sin, and yet we turn not from our wilfulness in sinning. If thou waitest for our amendment, we are not corrected; and if thou chastisest, we are not patient. We confess our fault during our affliction, and forget our tears when the visitation is past. If thou stretchest out thine arm, we proffer obedience, and if thou suspendest the stroke, we forget our promise. If thou punishest, we cry for mercy, and if thou sparest, we provoke thee again to strike. Behold, O Lord! we confess our guilt; thine

hand is not shortened, that it cannot save, neither is thine ear heavy, that it cannot hear; thou hast shown us wherewith we may come before thee, requiring of us to do justly, to love mercy, to walk humbly before thee, and trust firmly in the merits of our Lord Jesus Christ, who died for our sins, and rose again for our justification, who with thee, &c.

### Prayer of St. Thomas Aquinas.

GRANT me, O merciful Lord, henceforth earnestly to seek what is pleasing to thee, knowing in my conscience what is thy holy will, and to accomplish all things to thy glory and the benefit of my own soul, being neither elated by prosperity, nor dejected by adversity. Let all transitory things be of little value in my sight, nor any thing be treasured but the remembrance of thee, and of thy good pleasure. Grant me often to turn my heart to thee, and in my failings to grieve with a firm purpose of amendment. Make me pure in thy sight as the temple of the Holy Ghost, obedient without contention, patient without murmuring, cheerful without levity, sorrowful without despair, humble without affectation; speaking truth without duplicity, doing good without presumption, edifying my neighbour by word and example without ostentation, taking heed that I do not mine alms to be seen of men, lest I have no reward of my Father who is in heaven. Give me a watchful heart, because life and death issue therefrom; let me not follow its desires, knowing that thou reservest unto torments

such as walk after the flesh. O Lord God! give me an understanding to know thee, diligence to seek thee, wisdom to find thee, a conversation pleasing to thee, and final perseverance in thy grace. Make me bow to thy scourges in punishment of my sins, and use all thy blessings to thy glory, that my heart may be comforted with the full assurance of understanding, to the acknowledgment of the mystery of God the Father, and of Christ, and of the Spirit of wisdom. Amen.

O JESUS! the Resurrection and the Life, on whom whosoever believeth, though he be dead, yet shall he live again, mercifully hear our prayers for the faithful departed; remember thy children that sleep, bring them out of darkness and the shadow of death, and let thine everlasting light shine upon them for evermore, for thou art merciful, O Lord Almighty!

O eternal God! who in thy wonderful providence hast made thine angels ministering spirits, behold with pity the dangers of our condition, and give them charge over us to bear us in their hands, and to cover us under the shadow of their wings, that being guided through the desert of this life, we may enter into the land of promise, and rejoice in their blessed society, through Jesus Christ our Lord. Amen.

O BLESSED Virgin, and ye souls of the just made perfect, who are equal to the angels, and are the children of God, we beseech you

through our Lord Jesus Christ, and for the love of the Holy Ghost, that ye help us in your prayers to God, that the oblation of our service may be acceptable, that we may come to you with joy by the will of God, and with you be refreshed in His eternal kingdom. Amen.

MAY the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us now, and remain with us for ever. Amen.

### MONDAY.

Although the three adorable Persons of the blessed Trinity concur unanimously in the sanctification of our souls, our spiritual regeneration, and all the graces we receive from Heaven, are, nevertheless, attributed more especially to the operations of the Holy Ghost; because these favours being the effects of God's love towards us, we acknowledge him as the author of them, who is the love of the Father and the Son.

It is inconceivable what blessed effects this Divine Spirit produces in the souls of such persons as oppose no obstacles to his operations. What abundance of light and strength doth he not communicate by his seven gifts, and those fruits and beatitudes which peculiarly flow from his bounty, if, with fidelity and attention, we are docile to his inspirations !

Let us, then, rejoice in being under the conduct of so wise and beneficent a guide; let us continually study the motions of our hearts; let us follow those which the Holy Spirit produces, and which alone can vanquish every evil inclination excited in us, either by the corruption of our nature, or the machinations of our spiritual enemy; let us dread nothing so much as to resist, or desire nothing so much as to preserve, his grace; or, if we have incurred the misfortune of losing it by sin, let us have immediate recourse to the sacrament of reconciliation, by which we may regain it, and live more attentive to our spiritual welfare in future.

## A Prayer to the Holy Ghost.

**AUTHOR** of the sanctification of our souls, Spirit of Love and Truth ! I adore thee as the primary source of my eternal happiness. I thank thee as the sovereign dispenser of the benefits I receive from on high. I invoke thee as the beneficent giver of that portion of light and strength which thou knowest to be necessary for me in the practice of good works. Spirit of Wisdom ! enlighten my understanding, fortify my will, purify my heart, regulate all its motions, and grant me an attentive docility to all thy holy inspirations.

Pardon, O Spirit of Grace and Mercy ! pardon my continual infidelities, and the unworthy blindness with which I have so often refused to correspond with the most tender and moving inspirations of thy grace. I purpose for the future, with thy assistance, to cease to be rebellious, and to follow the motions of thy grace with so much docility, that I may be enabled to taste those fruits and enjoy those beatitudes which are produced in our souls by the infusion of thy sacred gifts. Amen.

## TUESDAY.

We ought to have such profound sentiments of respect, gratitude, love, and confidence, towards our Guardian Angels, as the dignity of their nature, their tender care of us, and the solicitude they conceive for our welfare, require. Let us then incessantly invoke their assistance ; let us consult them in all our undertakings ; let us frequently beseech them to procure the joint intercession of the heavenly host, their companions in glory, in our behalf ; but, above all, let us be particularly docile to their holy inspirations.



### A Prayer to our Guardian Angel.

O HOLY ANGEL, whom God, by the effect of his goodness and the tender regard for my welfare, hath charged with the care of my conduct ; who doth assist me in all my wants, and comfort me in all my afflictions ; who supporteth me when I am discouraged, and continually obtaineth for me new favours ; I return thee profound thanks, and conjure thee, most amiable protector ! to continue thy charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions of sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me in all the temptations and trials of this life, but more especially at the hour of my death ; and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness. Amen.

### WEDNESDAY.

The glorious functions wherewith God honoured St. Joseph in this world, and the rare example of humility, wisdom, patience, fidelity, obedience, and submission, which he hath given us, should inspire us with the highest idea of his sanctity, and the greatest devotion towards him. Honour him therefore, but more especially by a faithful imitation of his virtues. Have recourse to him with confidence, and inspire this confidence into others. St. Teresa assures us, that "she never asked any favour of God in his name but what she obtained."

### A Prayer to St. Joseph.

ILLUSTRIOUS Saint, who art that good and faithful servant to whom God committed the care of his family, whom he appointed guardian and protector of the life of Jesus, the comfort and support of his holy mother, and copartner in his great design of the redemption of mankind; thou who hadst the happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the mother of God; model and patron of pure souls; humble, patient, and reserved; be moved with the confidence we place in thy intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favours he hath been pleased to confer on thee, and we conjure him, by thy intercession, to make us imitate thy virtues. Pray for us, then, O great saint, and by that love which thou hadst for Jesus and Mary, and by the love which they had for thee, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

### THURSDAY.

In order to make some return to that boundless love, of which Jesus Christ has given us a testimony in the institution of the blessed Sacrament of the Altar, let us unite ourselves to him by holy and frequent communion. Let us often pay him homage under the sacramental veils. Let us at least never pass a Thursday without acquitting ourselves of this consoling duty. Let us sometimes present ourselves in profound adoration before him, as did the shepherds and the eastern kings or magi. Let us at other times go to hear and receive his instructions, in imitation of

his apostles and disciples. Let us approach him like Magdalen, to contemplate his admirable perfections, and weep bitterly over our sins. Let us again present ourselves before him, after the example of the sick man in the gospel, to be healed from our spiritual infirmities ; or, like the poor, to disclose to him our wants, and beg those comforts and graces which our doubts, or the tribulations and crosses incident to human life, may require. But on all these occasions, be careful to present thyself before him with that profound degree of modesty, recollection, respect, fear, love, gratitude, and confidence, which a lively faith of his real presence in this most blessed sacrament seldom fails to produce.

### *A Prayer before the Blessed Sacrament.*

SWEET Jesus ! amiable Saviour ! who, by an effect of thy infinite goodness and love, hast vouchsafed to remain really present amongst us in the adorable sacrament of the altar, I acknowledge thee for my sovereign Lord and God ; I adore thee with the most profound sentiments of humility ; I give thee thanks from the bottom of my heart for the numberless instances of thy love and tenderness towards me, a most wretched and miserable sinner, who, for my manifold offences, have deserved rather to be cast into the infernal abyss, and there punished according to the rigour of thy severest justice. Penetrated with grief at the sight of my ingratitude, I come, O God of majesty, to crave pardon for all the profanations, sacrileges, and impieties that have ever been committed, or may be committed, against thee in this adorable sacrament. And oh that I could sufficiently express the grief which I now feel for having so often appeared before thee with irreverence,

and so often approached thee with so little fervour and devotion.

Forget, O Lord, our iniquities, and remember only thy mercies. Accept my sincere desire to honour thee and see thee honoured, in this admirable sacrament of thy love. Yes, I ardently desire to praise, bless, and adore thee therein, with as much love as the saints and angels do, encircled with the rays of ineffable glory in thy heavenly kingdom. O amiable Jesus, I conjure thee by thy precious body and blood, before which I now prostrate myself, that I may adore thee for the future with such reverence, and receive thee so worthily, as to deserve after death to be admitted into thy Divine presence, and with the choirs of celestial spirits praise and glorify thee for ever and ever. Amen.

### FRIDAY.

It is not sufficient that we carefully avoid whatever can renew the passion and death of our Redeemer; but we must also endeavour to honour this mystery by such pious exercises as a tender devotion may suggest. The holy sacrifice of the Mass offered with this intention—servent communion—prayer before a crucifix—frequent reflections on the sufferings of our Lord—voluntary acts of penance, such as fasting on Fridays—patience and perseverance under the inevitable troubles and afflictions of this life—or, in other words, carrying our cross after the example of our Divine Redeemer, and with the same intentions, will serve as so many pious practices by which we may testify the excess of our love, and apply to ourselves the fruit of his passion.

### Prayer to our suffering Jesus.

LAMB without spot or blemish! innocent Victim! whose blood has cancelled the sins

of the world, efface mine, and let not thy sufferings become useless to me. Jesus deserted and forsaken by everybody! Jesus sorrowful and aggrieved! Jesus agonized, patient, and resigned, help me to bear with the like resignation all the afflictions thou mayest be pleased to send me in this life! Jesus calumniated, despised, and outraged, teach me to despise the judgments of men, and patiently to suffer the blackest calumnies. Jesus, whose virginal flesh was swollen with blows, mangled with wounds, pierced with thorns, and covered with blood for love of me, teach me to endure, for thy love, the pains and inconveniences of sickness. Jesus condemned to suffer the ignominious death of the cross, enable me to shun the praises of men, and to love the humblest situations. Jesus bending beneath the heavy load of the cross, unite my cross to thine, and enable me to bear it with the like resignation, strength, and meekness. Jesus elevated on the cross for my sake, and who expiredst thereon for my salvation, raise up my affections to heavenly desires, that, living only for thee, and at length expiring in thy Divine embraces, I may be for ever occupied in singing forth thy praises. Amen.

#### SATURDAY.

The eminent holiness of Mary, her dignity as mother of God, the glory she enjoys, and the power she has received on earth and in heaven, her tenderness for mankind, and more especially for such as seek her intercession or imitate her virtues, are the motives which have inspired all the saints with the most lively and affectionate devotion towards her.

Let us also devote ourselves to her after their example. "Devotion to the Blessed Virgin," says St. Bernard, "is a mark of predestination." The best devotion we can practise with regard to her, and that most strenuously recommended by the saints, is a faithful imitation of her virtues, particularly her love of purity and humility, and that heroic patience and fortitude under the severest crosses and afflictions.

Let us therefore celebrate her festival by preparing ourselves on the eve, and communicating on the day in her honour. Let us pay to her images and pictures that respect and veneration which the Church, ever guided by the Spirit of Truth, recommends. Let us often address her with the utmost attention, respect, and confidence, in the words of that beautiful prayer, the joint composition of the angel Gabriel, St. Elizabeth, and the Church, and with the same spirit and sentiments. In fine, let us have recourse to her in all our necessities, and omit nothing to procure her assistance at that most critical period, when we stand in most need thereof—the hour of death.

### Prayer to the Blessed Virgin.

Most holy Virgin! mother of God! and by that august quality worthy of the most profound respect from angels and men, I come to render thee most humble homage, and to beg thy help and protection. Seated above the heavenly hosts, next the throne of the Almighty, thou art most powerful, and thy goodness towards mankind equals the power thou hast in heaven.

Thou knowest, O most sacred Virgin, that I have been taught from my infancy to look to thee as my mother, my patroness, and most powerful advocate; and thou hast vouchsafed from on high to look down on me as one of thy children. I most gratefully acknowledge that it is through thy all-powerful intercession I have received such countless favours and

graces from the Almighty. Why then has not the fervour of my devotion towards thee been equal to thy zeal in succouring me? Alas! the sense of my ingratitude overwhelms me with shame and confusion; but accept, O amiable queen, of my fixed resolution to love, honour, and serve thee faithfully in future.

Receive then, O sacred Virgin, the protestation I now make of being henceforth entirely thine. Accept the unshaken confidence that I place in thy clemency and goodness. Obtain for me, most powerful advocate with thy dear Son my Saviour, who can refuse thee nothing that is conducive to my salvation, a lively faith, a firm hope, and a generous, tender, and constant love. Procure for me such purity of soul and body as nothing can defile or contaminate; such a profound humility as nothing can alter or change; and such patience and submission to the will of Heaven as nothing can perplex or disturb. Lastly, most blessed Virgin, obtain for me such a faithful imitation of thyself in the practice of every virtue during life, as may procure me thy aid and protection at the hour of death. Amen.

The following short ejaculatory prayer to the Blessed Virgin Mary has been recommended, and experienced by many, as an excellent preservative against impure temptations.

THROUGH thy sacred virginity and immaculate conception, O most chaste Virgin, obtain for me purity of soul and body: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## An Universal Prayer,

*For all things necessary to salvation.*

O MY GOD, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my repentance.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant benefactor; I invoke thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

That I may be thine, pursuant to my baptism, I renounce the Devil and his works, the world and its pomps, the flesh and its sensualities, heresy and its errors.

To thee I consecrate all my thoughts, words, actions, and sufferings, that henceforth I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and willingly suffer whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou wilt.

May I always regard whatsoever pleaseth thee, despise what thou disregardest, avoid what thou forbiddest, and do what thou commandest.

I beseech thee to enlighten my understand-



ing, inflame my will, purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to practise the virtues proper for my state.

Fill my heart with tender affections for thy goodness, hatred for my faults, love for my neighbour, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

Fill my heart with fear without despair, confidence without presumption, piety without illusion, and joy without licentiousness.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the grandeur of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, fear thy judgments, escape hell, and in the end obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners, perseverance to the just, peace to the living, and eternal rest to the faithful departed. All which I beseech thee, O Lord, to grant through the merits of our Lord Jesus Christ, the intercession of our Blessed Lady and all the saints, and the suffrages of our holy mother the Church. Amen.

### The Thirty Days' Prayer

To the Blessed Virgin Mary, in honour of the sacred Passion of our Lord Jesus Christ. It is particularly recommended as an appropriate devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of all dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple, St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries. Thou art the mother of mercies; the sweet consolatrix and refuge of the needy and the orphan, of the desolate and the afflicted.

Look, therefore, with pity on a miserable forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I am encompassed with evils, and oppressed with anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than to thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion to my humble and earnest request. I ask it through the infinite merits of thy dear Son; through that love and condescension wherewith he assumed our nature, when, in compliance with the Divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and to bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, my dear Saviour, was overwhelmed on Mount Olivet, when he besought his Eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it through the three-fold repetition of his prayer in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the stripes and wounds of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stript of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death,

and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat; his silence and resignation; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with the sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed, *My God! my God! why hast thou forsaken me?* I ask it through the mercy extended to the good thief; and through his recommending his precious soul and spirit into the hands of his Eternal Father before he expired, saying, ALL IS FINISHED. I ask it through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again into life on the third day; and through the joy which his appearance for forty days after gave thee, his blessed Mother, his apostles, and

the rest of his disciples; and when in thy presence, and in theirs, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of his disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his Divine perfections.

O glorious and ever blessed Virgin, comfort the heart of thy supplicant by obtaining for me [*here mention the particular favour you desire*]. And as I am persuaded my Divine Saviour honours thee as his beloved mother, to whom he can refuse nothing, let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully grantest the requests and compliest with the desires of those who love and fear him. O most blessed Virgin, besides the object of my present affection, and whatever else I may stand in need of, obtain for me of thy Divine Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and my neighbour, contempt of the world, and patience and resignation under the trials and

afflictions of this life. Obtain likewise for me, O sacred mother of God, the great gift of final perseverance, and grace to receive the last sacraments worthily at the hour of my death. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

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### A Devout Prayer of St. Bernard to the Blessed Virgin.

REMEMBER, O most pious Virgin, that it was never heard of in any age, that those who implored and had recourse to thy powerful protection, were ever abandoned by thee. I therefore, O sacred Virgin, animated with the most lively confidence, cast myself at thy feet, most earnestly and fervently beseeching thee to adopt me, though a wretched sinner, for thy perpetual child, to take care of my salvation, and to watch over me at the hour of death. O Mother of the Word Incarnate, do not despise my prayers, but graciously hear and obtain the grant of my petitions. Amen.

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### Devotions to the Sacred Heart of Jesus.

That the associates of the Sacred Heart may discharge the obligations required of

them, they should daily repeat once, the *Lord's Prayer*, *Hail Mary*, and the *Creed*, with the following aspirations :

O most sweet Heart of Jesus, I implore  
That I may ever love thee more and more.

They should also spend one hour in the year, of their own choosing, in the presence of the blessed Sacrament, in making acts of reparation, &c.

*Act of Consecration.*

To thee, O Sacred Heart of Jesus, I devote and offer up my life, thoughts, words, actions, pains, and sufferings. To thee I consecrate my soul and body, with all the faculties and senses thereof, so that no part of my being may any longer be employed but in loving, serving, honouring, and glorifying thee. Be thou, O most sacred Heart, the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou also, O most bountiful heart, my justification at the throne of God, and screen me from his anger, which I have so justly merited. In thee I place all my confidence; and convinced as I am of my own weakness, I rely entirely on thy compassionate mercy. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like a Divine seal on my heart, that I may ever remember my obligations, and never be separated from thee. May my name also, I beseech thee, by thy tender goodness, ever be fixed and engraven in thee, O Book of Life, and may I ever be a victim

consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for all eternity. In this I place all my happiness; this is all my desire, to live and die in no other quality but that of thy devoted servant. Amen.

### Litany of the Sacred Heart of Jesus.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity one God,

Heart of Jesus,

Heart of Jesus, formed in the womb of  
the most Blessed Virgin,

Heart of Jesus, hypostatically united to  
the Eternal Word,

Heart of Jesus, Sanctuary of the Divi-  
nity, and Tabernacle of the Most Holy  
Trinity,

Heart of Jesus, Temple of Sanctity, and  
Fountain of all graces,

Heart of Jesus, most meek and humble,

Heart of Jesus, most chaste and obedient,

Heart of Jesus, Furnace of Love, and  
Source of Contrition,

Heart of Jesus, throne of mercy, and  
abyss of all Virtues,

Heart of Jesus, sorrowful in the Garden,  
and spent with a bloody sweat,

Have mercy on us.



Heart of Jesus, saturated with reproaches, and consumed for our sins, Heart of Jesus, made obedient even unto the death of the cross, Heart of Jesus, pierced through with a lance, Heart of Jesus, Refuge of Sinners, Heart of Jesus, Fortitude of the Just, and comfort of the afflicted, Heart of Jesus, main strength of the tempted, and terror of the Devils, Heart of Jesus, sanctification of hearts, Heart of Jesus, perseverance of the good, and hope of the dying, Heart of Jesus, joy of the blessed, and delight of all the saints, Lamb of God, who takest away the sins of the world : spare us, O Jesus ! Lamb of God, who takest away the sins of the world : hear us, O Jesus ! Lamb of God, who takest away the sins of the world : have mercy on us, O Jesus ! V. O most sacred Heart of Jesus, have mercy on us.	} Have mercy on us.
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R. That we may worthily love thee with our whole hearts.

*Let us Pray.*

O GOD, who, out of thy immense love, hast given to the faithful the most sacred Heart of thy Son, our Lord, as the object of thy tender affection ; grant, we beseech thee, that we may so love it on earth, as by it to merit the love both of thee and thy gift, and to be eternally loved by thee and this most blessed

Heart in heaven : through the same Jesus Christ our Lord. Amen.

### An Act of Reparation to the Sacred Heart.

*To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.*

O most amiable and adorable Heart of Jesus ! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind : O Heart, ever sensible of our misery, and ever ready to redress our evils : the real victim of love in the holy eucharist, and a propitiatory sacrifice for sin on the altar of the cross ! Seeing that the generality of Christians make no other return for these thy mercies than contempt for thy favours, forgetfulness of their own obligations, and ingratitude to thee, the best of benefactors—is it not just that we thy servants, penetrated with the deepest sense of such indignities, should, as far as in our power, make a due and satisfactory reparation of honour to thy most sacred Majesty ? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart ; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives ; and insurmountable thy anguish, when, expiring with love, grief, and agony on Mount Calvary, with thy last

breath thou wouldest reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress those thy sufferings by our own, or share with thee in thine.

O merciful Jesus ! ever present on our altars, and with a heart open to receive all who labour and are burthened ! O adorable Heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins and the sins of the world. Pardon, Divine Jesus, all the injuries and outrages done to thee in the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against thee in the holy sacrament of the eucharist, since its institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits that we daily receive from the altar, where thou art a living and a continual sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on Mount Calvary.

Sweet Jesus, give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring thee with our whole mind, and with our whole heart, in the sacrament of thy love; thus to repair, by a true conversion of heart, and a zeal for thy glory, our past negligence and infidelity. Be thou, O adorable Heart, who knowest the clay of which we are formed — be thou our Mediator with thy heavenly

Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from thee. Amen.

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## The Jesus Psalter.

THERE is no other name under heaven given to men whereby we must be saved. Acts iv. 12.

This Psalter consists of fifteen petitions, and the glorious name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure: as this sacred Name is not to be repeated hastily over, but with great reverence and devotion.

PART I.—*You must begin with a devout kneeling, or bowing, at the adorable name of Jesus; saying:*

IN the name of Jesus let every knee bow, of things in heaven, or things on earth, and of things under the earth; and let every tongue confess, that our Lord Jesus Christ is in the glory of God the Father. Phil. ii. 10.

### The First Petition.

<i>Jesus, Jesus, Jesus,</i>	}	have mercy on me.
<i>Jesus, Jesus, Jesus,</i>		
<i>Jesus, Jesus, Jesus,</i>		

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak ; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee ; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me. Our Father, &c. Hail Mary, &c.

### *The Second Petition.*

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } help me.  
*Jesus, Jesus, Jesus,*

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to preserve and keep a good name, by a peaceful and pious living to thy honour, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c., as before. Our Father, &c. Hail Mary, &c.

*The Third Petition.*

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } strengthen me.  
*Jesus, Jesus, Jesus,*

JESUS, strengthen me in soul and body, to please thee in doing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c., as before. Our Father, &c. Hail Mary, &c.

*The Fourth Petition.*

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } comfort me.  
*Jesus, Jesus, Jesus,*

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee:

Comfort me with the assurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c., as before. Our Father, &c. Hail Mary, &c. ..

*The Fifth Petition.*

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } make me constant.  
*Jesus, Jesus, Jesus,*

JESUS, make me constant in faith, hope, and charity, giving me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me,

strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic Church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me ; no fleshly temptation, or fraud of the devil, shake my heart.

My heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, Jesus, I beseech thee ; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ *humbled himself, being made obedient unto death, even the death of the cross.*—Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me grace so frequently to repeat and consider them, that they may prove easy steps whereby my soul may ascend to the knowledge, love, and performance of my duty to thee and my neighbour, through the whole course of my life. Amen. Our Father, &c. Hail Mary, &c. I believe, &c.



PART II.—*Begin as before, saying*: In the name of Jesus, let every knee, &c.

*The Sixth Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	enlighten me with spiritual wisdom.
<i>Jesus, Jesus, Jesus,</i>		
<i>Jesus, Jesus, Jesus,</i>		

JESUS, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have been sorry, and of which I have purged myself by repentance and confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards thee.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

*The Seventh Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	grant me grace to fear thee.
<i>Jesus, Jesus, Jesus,</i>		
<i>Jesus, Jesus, Jesus,</i>		

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are

to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest through thy anger the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother, and all thy saints; but above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling, and let the apprehension of thy sacred judgment render me a more humble and diligent suitor to the throne of thy grace.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

### *The Eighth Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	grant me grace to love thee.
<i>Jesus, Jesus, Jesus,</i>		
<i>Jesus, Jesus, Jesus,</i>		

JESUS, grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of thee: and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

### *The Ninth Petition.*

<i>Jesus, Jesus, Jesus,</i>	} grant me grace to
<i>Jesus, Jesus, Jesus,</i>	
<i>Jesus, Jesus, Jesus,</i>	

remember my death.

JESUS, grant me grace always to remember my death, and the great account I am then to give; that so my soul being always well-disposed, it may depart out of this world in thy grace.

Then, by the holy intercession of thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me, because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and so to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life; and the memory

of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

*The Tenth Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	send me here my purgatory.
<i>Jesus, Jesus, Jesus,</i>		
<i>Jesus, Jesus, Jesus,</i>		

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire which attend those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that love any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas, will be the anguish of a soul that is separated from thee, that desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here, then, O my Saviour, keep me continually mortified in this world: that, being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possessions.

Have mercy on all sinners, &c., as in the fifth Petition. Our Father, &c. Hail Mary, &c. I believe, &c.

PART III.—*Begin as before, saying:* In the name of Jesus, let every knee, &c.

*The Eleventh Petition.*

*Jesus, Jesus, Jesus,* { grant me grace to  
*Jesus, Jesus, Jesus,* { avoid ill company.  
*Jesus, Jesus, Jesus,*

JESUS, grant me grace to avoid ill company, or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who will take an account of all our words and actions, and will judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear Jesus, all inordinate affections or carnal pleasures, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

*The Twelfth Petition.*

Jesus, Jesus, Jesus, } grant me grace to  
 Jesus, Jesus, Jesus, } call on thee for  
 Jesus, Jesus, Jesus, } help.

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth has pronounced, *Call on me in the day of trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies: thou art my ready grace, able to strengthen me to every good work.

Therefore, in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

*The Thirteenth Petition.*

Jesus, Jesus, Jesus, } make me persevere  
 Jesus, Jesus, Jesus, } in virtue.  
 Jesus, Jesus, Jesus, }

JESUS, make me persevere in virtue and a good life, and never give over thy service,

till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in any honest and necessary employments, continue and strengthen, O Lord, my soul and body.

Is my life any thing but a pilgrimage on earth, towards the new *Jerusalem*, to which he that sits down, or turns out of the way, can never arrive ?

O Jesus, make me always consider thy blessed example ; through how much pain, and how little pleasure, thou didst press on to a bitter death ; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, *he only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c., as before. Our Father, &c. Hail Mary, &c.

### *The Fourteenth Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	grant me grace to
<i>Jesus, Jesus, Jesus,</i>		fix my mind on
<i>Jesus, Jesus, Jesus,</i>		thee.

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart : suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on

thee as my deliverer from all the evils I have escaped: and as my benefactor for all the good I have ever received, or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here, that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c., as at first. Our Father, &c. Hail Mary, &c.

*The Fifteenth Petition.*

<i>Jesus, Jesus, Jesus,</i>	}	give me grace to or-
<i>Jesus, Jesus, Jesus,</i>		der my life towards
<i>Jesus, Jesus, Jesus,</i>		my eternal welfare.

JESUS, give me grace to order my life towards my eternal welfare, heartily intending and wisely designing all the operations of my body and soul to obtain the reward of thy infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other; and how are they fitted up but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me



cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breathes after that blissful life, and immortal glory, which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost; and whatever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c., as in the fifth petition. Our Father, &c. Hail Mary, &c. I believe, &c.

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## Devotions for the Time of Jubilees, Or other Indulgences.

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A PRAYER FOR THE WHOLE STATE OF  
CHRIST'S CHURCH UPON EARTH, AND ALL  
THE INTENTIONS OF THE INDULGENCE.

O ETERNAL Father of our Lord Jesus Christ, Creator of all things, visible and invisible; Source of all our good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold, we, thy poor servants, the work of thy hands, redeemed by the blood of thine only Son, come in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy church in heaven, hoping

to be assisted by their prayers and merits ; and with Jesus Christ as our Head, our High Priest, and Mediator, in whose precious blood we put all our trust.

We prostrate before thee, and humbly beseech thee to sanctify thy own sacred name, by exalting thy holy Catholic Church throughout the world. O eternal King, who hast sent thine only Son from thy throne above to this earth, to establish a kingdom here amongst us, whence we might hereafter be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth ; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastors, and all its other prelates ; enlighten them with heavenly wisdom, make them men according to thine own heart. Give thy grace and blessing to the clergy ; send among them that heavenly fire, which thy Son came to cast on earth, and which he so earnestly desired should be enkindled. Assist and protect apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls. Sanctify religious men and women of all orders ; give them grace to serve thee with perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes : grant them those graces that are necessary for the perfect discharge of their duty to thee and to their subjects ; that they may be true servants to thee, the King of kings, fathers to

their people, and nursing fathers to thy church. Have mercy on magistrates and men in power; that they may fear thee, love thee, and serve thee, and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people, and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give grace to thy children here upon earth, that they may do thy holy will in all things, even as the blessed do it in heaven.

Extend thy mercy also to infidels, who sit in darkness and in the shadow of death: to those nations that have not yet received the faith and law of thy Son their Saviour; to Pagans, Mahometans, and Jews. Remember, O Lord, that these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh! let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the graces and gifts of thine apostles, and bless them with the like success, for the glory of thy name: that these poor souls may be brought to know thee, love thee, and serve thee, here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on those deluded souls, who, under the name of Christians, have strayed from the one fold of the one Shepherd, thine only Son Jesus Christ, into the by-paths of error.

and schism. Oh! bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and a docile heart, a strong desire of finding out thy truth, and grace to embrace it, notwithstanding the opposition of the world, the flesh, and the devil.

O Father of light, and God of all truth, purge the whole world from errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity, over hatred, envy, and malice; purity and temperance, over lust and excess; meekness, over passion; disinterestedness and poverty of spirit, over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee, with one another, and within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them an everlasting horror of the bloodshed, the devastation and ruin of territories, the innumerable sacrileges, and the eternal loss of thousands of souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare,

teaching them to fight for a heavenly kingdom.

Remove, O Lord! thy wrath, which we have reason to apprehend for our sins. Deliver all Christians from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, with thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile those that are at variance; deliver all that are in slavery or captivity; defend all those that are in danger; grant relief to all in their respective necessities; give a happy passage to those that are in their agony; grant thy blessing, O Lord, to our friends and benefactors, and to all for whom we are particularly bound to pray, and have mercy on all our enemies. Give eternal rest to all the faithful departed, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

## The Rosary of the Most Holy Name of Jesus.

IN the name of the Father, and of the Son,  
and of the Holy Ghost. *Amen.*

*V.* Thou, O Lord, wilt open my lips.

*R.* And my tongue shall announce thy  
praise.

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

Glory be to the Father, and to the Son, and  
to the Holy Ghost.

As it was in the beginning, is now, and will  
be for ever. *Amen.*

### The Five Mysteries of the First Part.

#### *I. The incarnation of our Lord Jesus Christ.*

THE MEDITATION.—The Son of God assumes human flesh out of the pure blood of the blessed Mary, ever Virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us.  
(Ten times) Glory, &c.

#### *II. The Birth of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world is born for our redemption, his Mother remaining a Virgin.

O Jesus, Son of David, have mercy on us.  
(Ten times) Glory, &c.

### III. *The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.—Our Saviour, being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us.  
(Ten times) Glory, &c.

### IV. *Our Lord Jesus Christ is found in the Temple.*

THE MEDITATION.—Our Saviour, being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us.  
(Ten times) Glory, &c.

### V. *The Baptism of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world is baptized by St. John. The Eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us.  
(Ten times) Glory, &c.

#### THE PRAYER.

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell. Who, at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed Mary, ever Virgin, and thus becamest the Son of David, whose birth gladdened men and angels. Who began so

early to suffer for us, and to shed on our account that blood that washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all heaven was attentive: grant to us to celebrate these mysteries to thy honour and our own salvation. Who with the Father and the Holy Ghost livest and reignest one God for all eternity. *Amen.*

### *The Five Mysteries of the Second Part.*

#### *I. Our Saviour washes his Disciples' feet.*

THE MEDITATION.—Our Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us.

(Ten times) Glory, &c.

#### *II. The Prayer of our Lord Jesus Christ in the Garden.*

THE MEDITATION.—Our Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of Nazareth, King of the Jews, have mercy on us.

(Ten times) Glory, &c.

#### *III. Our Saviour is apprehended.*

THE MEDITATION.—Our Saviour, as if he



had been no more than mortal man, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, King of the Jews, have mercy on us.

(Ten times) Glory, &c.

#### IV. *Our Saviour carries his Cross.*

THE MEDITATION.—Our Saviour, being torn with scourges, and pierced with thorns, to expiate our sins, is obliged to carry the cross on which he is to die, and moves on, labouring in sorrow, towards the place of his crucifixion.

O Jesus of Nazareth, King of the Jews, have mercy on us.

(Ten times) Glory, &c.

#### V. *The Descent of our Saviour into Hell.*

THE MEDITATION.—The soul of our Saviour, being separated by death from the body, descends to the place where the saints were expecting their redemption.

#### THE PRAYER.

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell. Whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in thy washing of the feet of thy servants and creatures; in thy distress, and prayer, and bloody sweat; in thy being secured and brought before courts as a cri-

minal; in thy bearing the load of the cross; and in the separation of thy soul from the body, and its descent to the regions below: grant to us to celebrate these mysteries to thy honour and our own salvation. Who with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

### *The Five Mysteries of the Third Part.*

#### *I. The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.—The soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the Almighty power, and that body which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us.

(Ten times) Glory, &c.

#### *II. The Ascension of our Lord Jesus Christ.*

THE MEDITATION.—Our Lord Jesus Christ ascends into the highest heaven, where the Saviour of mankind sits at the right hand of God the Father Almighty.

O Jesus, Son of the living God, have mercy on us.

(Ten times) Glory, &c.

#### *III. Our Lord Jesus Christ sends down the Holy Ghost.*

THE MEDITATION.—Our Saviour, now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost to in-

spire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us.

(Ten times) Glory, &c.

*IV. Our Lord Jesus Christ crowning the blessed Saints.*

THE MEDITATION.—Our Saviour having, by his passion, resurrection, and ascension, opened a way for the sons of Adam to heaven, which they had lost by sin, bestows on his Mother and his saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us.

(Ten times) Glory, &c.

*V. Our Lord Jesus Christ coming to Judgment.*

THE MEDITATION.—Our Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us.

(Ten times) Glory, &c.

THE PRAYER.

O JESUS! whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose body, that was nailed to the cross for mankind, the Almighty raised from death glorious and immortal; who by

thy ascension triumphedst over death, and ledst captivity captive. Who, according to thy promise, sent down the Spirit, that proceedeth from the Father and the Son, the Comforter and the Enlivener : who, stretching forth the bounty of thy Almighty hand, dost shed upon the chosen children of Adam that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man ; and who will come forth in power and majesty to judge the living and the dead, before whose throne all mortals will appear : grant us to celebrate those mysteries to thy honour and our own salvation : who, with the Father and the Holy Ghost, livest and reignest one God for all eternity. *Amen.*

N. B. The repeating of the above Prayers or Meditations is not absolutely necessary. Those who cannot meditate on the mysteries, may say the Creed beforehand in this Rosary and in that of the Blessed Virgin.

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## The Rosary of the Blessed Virgin Mary.

*The joyful Mysteries, assigned for Mondays and Thursdays throughout the year, the Sundays of Advent, and those from the Epiphany until Lent.*

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

V. Hail, Mary, full of grace, our Lord is with thee.

*R.* Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

*V.* Thou, O Lord ! wilt open my lips.

*R.* And my tongue shall announce thy praise.

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Alleluia, *or*, Praise be to thee, O Lord, King of eternal glory.

### *The First Mystery.—The Annunciation.*

#### *The Meditation.*

LET us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady, “ full of grace,” and declared to her the incarnation of our Lord and Saviour Jesus Christ.

Our Father, &c., once ; Hail Mary, repeated ten times.

Glory be to the Father, &c., once.

#### *The Prayer.*

O holy Mary, Queen of Virgins, by the great mystery of the incarnation of thy beloved Son our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us light to understand the benefit he has bestowed in condescending to become our Brother, and in giving us thee, his own most beloved Mother, to be our Mother also. *Amen.*

## The Second Mystery.—The Visitation.

### *The Meditation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. Hail Mary, ten times. Glory, &c.

### *The Prayer.*

O holy Virgin! perfect model of humility, by that exceeding charity which prompted thee to visit thy holy cousin St. Elizabeth, obtain that our hearts may be spiritually visited by thy most holy Son, and that, being purified from sin, we may praise and bless him for ever. *Amen.*

## The Third Mystery.—The Nativity.

### *The Meditation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

### *The Prayer.*

O most pure Mother of God! by thy exceeding happiness in being chosen to give

birth to the Saviour of the world, I beseech thee to obtain for me grace to lead so pure and holy a life, that I may hereafter eternally sing the mercies of thy Son, and his benefits to us, through thee. *Amen.*

### *The Fourth Mystery.—The Presentation.*

#### *The Meditation.*

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God, received him with great devotion into his arms.

#### *The Prayer.*

O holy Virgin! most admirable model of obedience! who didst present in the temple the Lord of the temple, obtain that, with holy Simeon and Anne, we may praise and glorify him for ever. *Amen.*

### *The Fifth Mystery.—The Finding in the Temple.*

#### *The Meditation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of the doctors, disputing with them, being then but twelve years old.

*The Prayer.*

Most blessed Virgin, more than martyr in thy sufferings, and yet the comfortress of the afflicted, by the unspeakable joy which filled thy soul on finding thy beloved Son in the temple, disputing with the doctors, obtain that we may so effectually seek, as to find him, and never be separated from him.

Hail, holy Queen, Mother of Mercy, &c. &c.

*V.* Pray for us, O holy Mother of God,

*R.* That we may be made worthy of the promises of Christ.

## LET US PRAY.

HEAR, O merciful God, the prayers of thy servants, that we who meet together in the society of the most holy Rosary of the blessed Virgin Mary, Mother of God, may by her intercession be delivered from the dangers that continually hang over us, through Christ our Lord. *Amen.*

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating on these mysteries, in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ, our Lord. *Amen.*



*The dolorous or sorrowful Mysteries, for Tuesdays and Fridays through the year, and Sundays in Lent.*

**The First Mystery.**—The Prayer and Agony of our Divine Lord in the Garden; or, the Agony in the Garden.

*The Meditation.*

LET us contemplate in this mystery, the extreme agony of our Lord Jesus Christ, which bathed his sacred body in a bloody sweat in the garden of Gethsemani.

Our Father, &c. Hail Mary, ten times. Glory, &c.

*The Prayer.*

Most holy Virgin, more than martyr! through the fervent prayer which thy beloved Son offered to his eternal Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the dominion of reason, we may always and in all things conform to the will of God. *Amen.*

**The Second Mystery.**—The Scourging of Jesus at the Pillar.

*The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged by Pilate's order, receiving, as was revealed to St. Bridget, above five thousand stripes.

*The Prayer.*

O Mother of God ! overflowing fountain of patience, by the stripes thy beloved Son vouchsafed to endure for us, obtain for us grace to mortify our rebellious senses, and with that sword of grief which pierced thy most tender soul, to cut off all occasions of sin. *Amen.*

**The Third Mystery.—The Crowning of  
Jesus with Thorns.**

*The Meditation.*

LET us contemplate in this mystery, how the cruel ministers of Satan's malice plaited a crown of sharp thorns, and pressed it on the most sacred head of our Lord Jesus Christ.

*The Prayer.*

O Mother of the eternal King of glory ! by the sharp thorns with which his sacred head was cruelly pierced, we beseech thee to intercede for us, that we may be preserved here from all sins of pride, and in the day of judgment from the confusion which our iniquities deserve. *Amen.*

**The Fourth Mystery.—Jesus carrying his  
Cross.**

*The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the cross which was

laid upon him for his greater torment and ignominy.

*The Prayer.*

O holy Virgin, example of patience, through the love and meekness with which thy beloved Son bore the heavy weight of the cross, and the still more intolerable burden of our iniquities, obtain for us courage and strength to follow his steps, and to bear our cross after him to the end of our lives. *Amen.*

*The Fifth Mystery.—The Crucifixion.*

*The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stript of his clothes, and his hands and feet cruelly nailed to the cross, in presence of his most afflicted Mother.

*The Prayer.*

Holy Mary, Mother of God, as the body of thy beloved Son was extended for us on the cross, so may our hearts expand daily more and more in his service; may compassion for his bitter sufferings penetrate our souls, and mayest thou vouchsafe to negotiate with him, by thy prayers, the affair of our salvation. *Amen.*

Hail, holy Queen, &c., with the Verse and Prayer as before.

*The glorious Mysteries, for Wednesdays and Saturdays through the year, and for the Sundays from Easter to Advent.*

### **The First Mystery.—The Resurrection.**

#### *The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, gloriously triumphing over death, arose on the third day, immortal and impassible.

Our Father, &c. Hail Mary, ten times. Glory, &c.

#### *The Prayer.*

O glorious Virgin Mary! by the unspeakable joy thou didst feel at the resurrection of thy beloved Son, we beseech thee to obtain that our hearts may never go astray in pursuit of the false joys of this world, but that their desires may ever tend only to the true and solid joys of heaven. *Amen.*

### **The Second Mystery.—The Ascension.**

#### *The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven attended by angels, in presence of his most holy Mother, his apostles, and disciples, to the great admiration of them all.

#### *The Prayer.*

O Mother of God! comfort of the afflicted! as thy beloved Son, when he ascended into

heaven, lifted his hands and blessed his apostles, so vouchsafe to raise thy pure hands for us, and to obtain that we may enjoy the benefit of his blessing here on earth, and hereafter in heaven. *Amen.*

### **The Third Mystery.—The Descent of the Holy Ghost.**

#### *The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent the Holy Ghost, as he had promised, on his apostles, who, after his ascension, persevered in prayer at Jerusalem, in company with the blessed Virgin, awaiting the fulfilment of his promise.

#### *The Prayer.*

O sacred Virgin! tabernacle of the Holy Ghost! we beseech thee to obtain, that the heavenly Comforter, whom thy beloved Son sent on his apostles, to replenish them with spiritual joy, may teach us in this world the true way of salvation, and strengthen us to walk in the path of virtue and good works. *Amen.*

### **The Fourth Mystery.—The Assumption.**

#### *The Meditation.*

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

*The Prayer.*

O most prudent Virgin ! who, by thy entrance into the heavenly palace, didst fill the angels with joy, and man with hope ; vouchsafe to intercede for us at the hour of death, that, being free from the illusions and temptations of the devil, we may joyfully and securely exchange this transitory life, for the eternal happiness of the next. *Amen.*

*The Fifth Mystery.—The Crowning of the Blessed Virgin.**The Meditation.*

LET us contemplate in this mystery, how the blessed Virgin Mary was crowned by her Son with the brightest diadem of glory, to the great exultation of the whole court of heaven, and the particular triumph of the saints.

*The Prayer.*

O glorious Queen of all the citizens of heaven : we beseech thee to accept this Rosary, which, as a crown of roses, we lay at thy sacred feet ; and we conjure thee to pray that our souls may be inflamed with so ardent a desire to behold thee crowned in glory, that it may never die in us, until it be exchanged for the happy fruition of thy blessed presence. *Amen.*

Hail, holy Queen, &c., with the Verse and Prayer as before.

### Solomon's Prayer for Wisdom.

GOD of my fathers, and Lord of mercy, who hast made all things with thy word. And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee. That he should order the world according to equity and justice ; and execute justice with an upright heart. Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children. For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee. For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. For who among men is he that can know the counsel of God ? or who can think what the will of God is ? For the thoughts of mortal men are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. And hardly do we guess aright at things that are upon the earth : and with labour do we find the things that are before us. But the things that are in heaven, who shall search out ? And

who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above?  
—Wisdom ix.

### Prayer of MANASSEH.

O LORD, Almighty God of our fathers! who hast made heaven and earth, with all the ornaments thereof; who hast set bounds to the sea, by the word of thy commandment; whom all men fear, and before whose power all men tremble, for thine angry threatening towards sinners cannot be borne; but thy merciful promise is unsearchable. Thou, O Lord! according to thy great goodness, hast promised forgiveness to them that have sinned against thee, and, of thine infinite mercies, hast appointed repentance unto sinners, that they may be saved. Behold, O Lord! my transgressions are multiplied, and I am not worthy to look up to heaven, for I have provoked thy wrath, and done evil before thee; I have not done thy will, neither kept thy commandments. Now, therefore, I bow the knee of mine heart, beseeching thee of grace; I have sinned, O Lord, and acknowledge mine iniquity, wherefore I humbly beseech thee to forgive me: be not angry with me for ever, by reserving evil for me, neither condemn me to the lower parts of the earth: for thou art the God of them that repent; and in me thou wilt show all thy goodness; surely thou wilt save me, though I am unworthy, according to thy great mercy. Therefore I will praise thee for ever, all the days of my life, as all the powers of heaven do praise



thee, for thine is the glory for ever and ever.  
Amen.

### To obtain the Spirit of Prayer.

O MERCIFUL God, who hast ordained prayer as a remedy against the past evil of sin, and a preservative against the future evil of temptation, prepare my heart, I beseech thee, that I may worthily perform this holy exercise in spirit and in truth. Fill my mind with a sacred awe of thy sovereign majesty, and a due sense of thy power and goodness. May I ever remember when I come before thee, that I am in the presence of my Judge, whom I have ungratefully offended, and whom I should therefore approach in trembling. Restrain, O Lord, the wanderings of my imagination, that I may calmly send up my desires to heaven, and with freedom of mind converse with thee, my God. Let me never forget, that unless I am earnest in asking, I cannot expect the grant of my petitions. Preserve me, O Lord, from the ostentation of desiring to be seen by men to pray; but let it be my constant care that my "prayer ascend like incense from an humble and contrite heart, for this I know thou wilt not despise."

### Prayer before Reading the Scriptures.

GRANT, O Lord, that we may never read without due respect the holy volume which contains the revelation of thy will to man. Suffer us not to be so unlearned in mind, or unstable in heart, as to wrest it to our own

destruction ; but assist us to adhere to the authority which explains it, neither diminishing nor adding to thy sacred word.

Have mercy on those who have wandered from the fold, and in thy great goodness recall them ; correct also the ignorance of those within thy fold, " who would teach for doctrine the traditions of men." Being sealed with the one baptism, and glorying in the one faith, may we please thee, the one Lord, by the benevolence of our hearts, and by carefully avoiding to judge others, lest we ourselves be judged. Enable us to show forth our faith, not by our lips only, but more especially by the holiness of our lives, by our meek forbearance with the failings of others, and a severe scrutiny of our own. May we thus be doers of the word, and not hearers only ; may our zeal for thy law be tempered with the mildest charity, according to knowledge, and may our lives convince our brethren, how good it is to dwell together in unity, through Jesus Christ, our Lord. Amen.

### Prayer to obtain Grace to conquer our Passions.

HOLY God, Father of mercies, who hast created me only to serve thee in the liberty of thy children, permit not that I should longer be subject to the degrading slavery of my passions, and assist me in the struggles, without which I can never hope to escape from their oppressive bondage. O Lord, thou knowest my weakness, and the strength of the enemies who have dominion over me ;

thou art the continual witness of my faults and miseries; I am puffed up with pride; my feelings are embittered by resentment and ill-humour; I am indolent in the discharge of duty, and the few good works I perform are corrupted by self-love, which insinuates itself into my best actions. O my God, how wretched a slavery for a soul, which, notwithstanding these and innumerable other miseries, desires to belong unreservedly to thee alone! My resolution is taken; whatever it may cost me, I am determined to listen no more to the dangerous suggestions of my evil inclinations, but to avoid sin and conquer the passions which unhappily lead to it. In thy name, O Almighty God, I will take up arms against the enemies, which so many others have happily combated with the assistance of thy grace. In thy name, also, I hope to gain the victory, through the merits of our Lord and Saviour Jesus Christ, who, with thee and the Holy Ghost, livest and reignest one God, world without end. Amen.

### Prayer to obtain the Conversion of Sinners.

O GOD, have mercy on me a sinner, and permit me to offer thee my earnest supplications on behalf of \* all souls in sin; for thou wilt not the death of a sinner, but his conversion. When Moses besought thee to par-

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\* Here name the particular person or persons for whom you offer your prayers.

don a rebellious nation, thou couldst not resist his entreaties. It grieves thee, when none interpose to appease thine anger ; thou commandest us to pray for one another, assuring us, that by causing a sinner to be converted from the error of his ways, we deliver our own souls from death, and cover a multitude of iniquities. Relying on thy merciful promises, I come before thee with great confidence, to implore for others the pity I so much need myself. Forgive them, O Lord ! for they know not what they do ; open their eyes, that, entering into themselves, they may see the extent of their crimes, and feel how sad a misfortune it is to have forsaken thee. Open their ears to the sound of that Almighty voice, which can raise the dead to life ; soften the obduracy of their hearts, that they may no longer resist thy grace. Remember thy tender mercies ; remember the precious blood of Jesus Christ ; save the souls which have been purchased at so great a price. Hear our prayers, inspired by the Spirit of thine own charity, and offered from the sole motive of pleasing and glorifying thee. Amen.

# The Way of the Cross,

OR,

DEVOTIONS IN HONOUR OF THE SAD JOURNEY OF JESUS CHRIST TO MOUNT CALVARY.

Before commencing this devotion, offer it to gain the indulgences annexed, either for yourself, or the souls in Purgatory; and make a fervent act of contrition.

## PRAYER.

O LORD Jesus Christ, who didst resign thy life with so much love for me, I am filled with confusion and sorrow, when I consider how often and how basely I have abandoned thy service. I love thee now with my whole heart, and because I love thee, I sincerely regret having ever offended; forgive me, O Lord, and permit me to accompany thee in thy last sorrowful journey to Mount Calvary. O my Divine Redeemer, thou hast died for my love, and I desire in return to die for thine; may I be inseparably united to thee in life and death.

## First Station.

*Jesus is condemned to Death.*

V. WE adore and bless thee, O Christ.

R. Because, by thy holy cross, thou hast redeemed the world.

Consider how Jesus Christ, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on a cross.

O my adorable Saviour, it was not the command of Pilate, but the voice of my sins, that condemned thee to death. I beseech thee, by the merits of thy sorrowful journey, to assist my soul in her journey to eternity. O Jesus, my Redeemer, I love thee more than myself, and grieve from my heart for having ever offended thee. Do not permit that I should ever again be separated from thee; grant me thy persevering love, and in all things else dispose of me as thou wilt.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and death.

### Second Station.

*Jesus is compelled to carry his Cross.*

V. WE adore and bless thee, O Christ.

R. Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus Christ commencing his sorrowful journey to Mount Calvary, and bearing the heavy cross upon his mangled shoulders: at that moment he thought of you, and offered for your redemption the agonizing death he was about to endure.

O most amiable Jesus, I embrace, in anticipation, all the sufferings thou destinest for me in my future life, and I beseech thee by all thou didst suffer in carrying thy cross, to give me grace to bear mine with perfect patience and resignation. I love thee, O sweet Jesus, and regret that I have ever been so

unhappy as to offend thee. Do not permit that I should ever again be separated from thee : grant me thy persevering love, and in all things else dispose of me as thou wilt.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.

### Third Station.

*Jesus falls for the first time beneath the Cross.*

V. WE adore and bless thee, O Christ.

R. Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus Christ advancing with difficulty under the heavy weight of the cross, and falling at last from complete exhaustion. His sacred flesh was torn by the scourging, his head was crowned with thorns, his adorable blood had flowed in torrents, he carried an insupportable burden upon his shoulders ; and as the soldiers roughly endeavoured to urge him to speed, he sank to the ground many times during his journey.

O adorable Jesus, it is not the weight of the cross, but that of my sins, which caused thy sufferings. Through the torments and the exhaustion which caused thee to fall to the earth on thy way to death, deliver me from the misfortune of falling into mortal sin. O Jesus, I love thee with my whole heart, and sincerely grieve for having ever offended thee ; do not permit that I should

ever again displease thee ; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.

### Fourth Station.

*Jesus meets his afflicted Mother.*

*V.* We adore and bless thee, O Christ.

*R.* Because, by thy holy cross, thou hast redeemed the world.

Consider the dolorous meeting of the Son and the Mother, whose mutual recognition was as a sword of sorrow to each loving heart.

O sweet Jesus, by the anguish of this sad meeting, grant that I may ever be the faithful servant of thy holy Mother. And thou, O Queen of martyrs, obtain for me, I beseech thee, a continual and affectionate remembrance of the passion of thy adorable Son. I love thee, O Divine Jesus, with my whole heart, and sincerely grieve for having ever offended thee ; do not permit that I should ever again displease thee ; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.



### *Fifth Station.*

*Simon of Cyrene assists Jesus in carrying his Cross.*

**V.** We adore and bless thee, O Christ.

**R.** Because, by thy holy cross, thou hast redeemed the world.

Consider the savage cruelty of the Jews ; seeing that Jesus was every moment on the point of expiring from weakness, and fearing that his premature death might deprive them of the barbarous triumph of nailing him to the infamous cross, they compelled Simon the Cyrenean to ease him of the burden, and to carry to Mount Calvary the instrument of torment and ignominy.

O sweet Jesus, I will not refuse, like the Cyrenean, to carry thy cross, but with my whole heart I receive and embrace it. I accept my death, with all its attendant sufferings, uniting it in anticipation to thine. Thou hast died, O my Saviour, for love of me, and I desire to die for love of thee. I love thee with my whole heart, and sincerely grieve for having offended thee ; do not permit that I should ever again displease thee ; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.

### Sixth Station.

*Veronica wipes the face of our Divine Redeemer.*

**V.** WE adore and bless thee, O Christ.

**R.** Because, by thy holy cross, thou hast redeemed the world.

Consider how the holy woman, named Veronica, presented to Jesus a napkin to remove the blood and perspiration from his adorable face. Consider also the goodness of our Redeemer, in leaving the impression of his sacred features on the napkin.

O sweet Jesus, a few moments since, thy countenance was lovely to behold: it is now covered with blood, and disfigured with wounds. Alas, my soul was also beautiful, while it retained its baptismal purity, but I have long since defiled thy image by sin. Thou alone, O my Saviour, canst restore its former loveliness; do so, I earnestly implore thee, through the merits of thy sacred passion.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.

### Seventh Station.

*Jesus falls for the second time under the Cross.*

**V.** WE adore and bless thee, O Christ.

**R.** Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus falling for the second time under the cross, and thereby renewing the pain of his agonizing wounds. Consider him now exposed as an object of mockery and derision to the crowd, and voluntarily accepting, in expiation of our pride, the bitter chalice of humiliation.

O sweet Jesus, how many times hast thou forgiven my sins, and how frequently have I renewed them ! O, by thy sufferings in thy second fall under the cross, grant me grace to persevere in thy friendship until death, and assist me ever to recur in temptation to thy powerful assistance. I love thee, O my Divine Redeemer, with my whole heart, and sincerely grieve for having ever offended thee ; do not permit that I should ever again displease thee ; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for me, to thee I unite myself in life and in death.

### *Eighth Station.*

*Jesus speaks to the holy Women, who follow him in sorrow to Mount Calvary.*

*V.* We adore and bless thee, O Christ.

*R.* Because, by thy holy cross, thou hast redeemed the world.

Consider how the holy women wept with compassion over the sufferings of Jesus, who was reduced to the condition of a leper and no

man, as he advanced on the road to death, sprinkling it with his tears and his blood. Reflect on the words of Jesus to his faithful and sorrowing followers, "Daughters of Jerusalem, weep not for me, but for yourselves, and for your children."

O Jesus, overwhelmed with sufferings for my sake, accept the tears I offer thee in expiation of my sins, which have so much displeased thee, and which I detest more for the love of thee, than for the fear of hell, which they have deserved. I love thee, O my Divine Redeemer! more than myself and all things created, and sincerely grieve for having ever offended thee; do not permit that I should ever again displease thee; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I unite myself in life and in death.

### *Thirtieth Station.*

*Jesus falls for the third time under the Cross.*

V. WE adore and bless thee, O Christ.

R. Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus falling for the third time under the cross; consider also the extreme cruelty of the executioners, who barbarously endeavoured to compel him to speed, though his failing steps gave evidence of his complete exhaustion.

O my humbled and insulted Saviour, through the weakness thou didst endure in thy dolorous journey to Mount Calvary; give me strength to conquer human respect, and to overcome all the evil inclinations which have hitherto led me to sin. I love thee, O Divine Redeemer, with my whole heart, and sincerely grieve for having offended thee; do not permit that I should ever again displease thee; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I unite myself in life and in death.

### Tenth Station.

*Jesus is divested of his Garments.*

V. WE adore and bless thee, O Christ.

R. Because, by thy holy cross, thou hast redeemed the world.

Consider the violence with which the executioners tore off the garments of Jesus, which having adhered to his wounded body, could not be removed without detaching the mangled flesh. Compassionate your Saviour in his dreadful sufferings, and say,

O my innocent Saviour, by the merits of these thy cruel torments, assist me to divest myself of all affection to created things, that I may centre my love in thee, who alone art worthy to engross it. I love thee with my whole heart, and sincerely grieve for having

ever offended thee ; do not permit that I should again displease thee ; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I devote myself in life and in death.

### *Eleventh Station.*

*Jesus is nailed to the Cross.*

*V.* We adore and bless thee, O Christ.

*R.* Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus stretched on the cross, extending his hands and offering the sacrifice of his life for our salvation. Consider the executioners fastening his limbs with nails to the infamous gibbet, then elevating it in the air, and leaving him to die of bodily anguish and mental torture.

O Jesus, overwhelmed with ignominy and contempt, nail my heart to thy sacred feet, that it may never again be separated from thy love. I love thee with my whole heart, O my Divine Redeemer, and sincerely grieve for having ever offended thee ; do not permit that I should again displease thee ; grant me thy persevering love, and in all things else dispose of me as thou wilt.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I unite myself in life and in death.

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### **Twelfth Station.**

*Jesus expires on the Cross.*

**V.** WE adore and bless thee, O Christ.

**R.** Because, by thy holy cross, thou hast redeemed the world.

Consider Jesus enduring an agony of three hours upon the cross, sinking at last under the weight of his insupportable torments, bending his sacred head, and yielding his soul into his Father's hands.

O Jesus, my expiring Lord, I embrace with affectionate compassion that cross upon which thou didst resign thy life. My sins deserve that misery and despair should accompany me in my passage from this world, but in thy death is my hope of mercy and pardon. O, by the merits of that death, grant that I may expire in thy love and friendship. Into thy hands I commend my spirit. I love thee, O my Divine Redeemer, with my whole heart, and sincerely grieve for having ever offended thee; do not permit that I should again displease thee; grant me thy persevering love, and in all things else dispose of me as thou wilt.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I unite myself in life and in death.

### **Thirteenth Station.**

*Jesus is taken down from the Cross.*

**V.** WE adore and bless thee, O Christ.

**R.** Because, by thy holy cross, thou hast redeemed the world.

Consider how, after the death of our Divine Redeemer, two of his disciples, Joseph and Nicodemus, took down his sacred body from the cross, and placed it in the arms of his afflicted Mother, who received the precious deposit with affectionate tenderness, and pressed it to her heart with agonizing sorrow.

O Mother of Martyrs! for the love of thy Divine Son, receive me as thy servant, and pray for me. And thou, O adorable Redeemer, who hast sacrificed thy life for me, grant me grace to love thee, for I desire no treasure but that of thy holy love. I am heartily sorry for having ever offended thee, and earnestly implore thee to preserve me from future sin; grant me thy persevering love, and in all things else do with me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I devote myself, in life and in death.

### *Fourteenth Station.*

*The Body of Jesus is laid in the Sepulchre.*

**V.** We adore and bless thee, O Christ.

**B.** Because, by thy holy cross, thou hast redeemed the world.

Consider how the disciples of Jesus bore his sacred body to the tomb, in which his blessed Mother placed it with her own hands.

O Jesus, I embrace with affectionate re-



verence the sepulchre, which encloses thy sacred remains. Through thy triumphant resurrection, I beseech thee to grant that I may rise gloriously with thee on the last day, to praise and love thee for ever in heaven. I love thee with my whole heart, O my Divine Redeemer! and sincerely grieve for having offended thee; do not permit that I should ever again be separated from thee; grant me thy persevering love, and in all things else dispose of me as it shall please thee.

Our Father, Hail Mary, Glory be to the Father, &c.

O Jesus, who hast died for love of me, to thee I devote myself, in life and in death.

The devotion concludes by repeating five times a Pater, Ave, and Gloria Patri, in honour of the Passion, and with the intention of gaining the indulgences annexed.

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## Visits to the Blessed Sacrament.

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An Act to be made at the beginning of each Visit to the most Holy Sacrament.

O MY Lord Jesus Christ, who for the love thou bearest to mankind, dost remain night and day in this sacrament, full of pity and of love, calling, awaiting, and receiving all who come to visit thee; I believe that thou art present in the holy sacrament of the altar; I adore thee from the depths of my own nothingness; and I thank thee for the many graces thou hast given me, and especially for

having given me thyself in this adorable sacrament, for having given me Mary, thy most holy Mother, as my advocate, and for having called me to visit thee in this church.\* I salute thy most loving heart, and I do so for three ends; first, in thanksgiving for this great gift; secondly, to atone for all the insults thou hast received in this wonderful sacrament from thy enemies; thirdly, to adore thee in all those places where, thus veiled in the most holy sacrament, thou art least revered, and most abandoned. My Jesus, I love thee with my whole heart; I am sorry that I have hitherto so often offended thy infinite goodness; with the help of thy grace, I resolve to displease thee no more; and unworthy as I am, I now consecrate myself wholly to thee; I renounce and give to thee my will, my affections, my desires, and all that is mine. Henceforward do with me, and all that belongs to me, whatsoever thou pleasest; I ask nothing but thy holy love, final perseverance, and a perfect fulfilment of thy will. I recommend to thee the souls in purgatory, especially those who were most devout to this adorable sacrament, and to the blessed Virgin. I also recommend all poor sinners to thy mercy; and, finally, I unite to thy tender and loving heart all the sentiments and affections of my own; offering them to the Eternal Father, and beseeching him to accept them for the love of thee. Amen.

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\* Those who live at a distance from a church wherein the blessed sacrament is kept, and who make their visit in spirit only, may here substitute the words "for having called me to visit thee now in spirit."

### Prayer to beg the Benediction of the Blessed Sacrament.

DIVINE Saviour of our souls, who hast been pleased to leave us thy precious body and blood in the most holy sacrament of the altar, I adore thee with profound respect, and most humbly thank thee for all the favours thou dost bestow on us; and I beseech thee, who art the Source of all blessings, to grant thy benediction this day to us, and to all those for whom I intend to pray. That nothing may check the course of this benediction, take from my heart all that displeases thee, my God; forgive me my sins, which I sincerely detest for love of thee; purify my heart; sanctify my soul; bless me, O my God, with a benediction like that which thou gavest to thy disciples, when thou didst leave them to ascend into heaven: bless me with such a blessing as will change me, consecrate me, unite me perfectly to thee, and fill me with thy Spirit; such a one as may be to me, even in this life, a sure pledge of the eternal benediction thou didst prepare for thy elect. All this I beseech of thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

### An Act of Spiritual Communion.

I BELIEVE in thee, O my Jesus, present in the most holy sacrament of the altar; I love thee above all things, and I long to possess thee within my soul. But since I cannot now receive thee sacramentally, O come to me at

least in spirit, and take possession of my heart. I unite myself to thee as if already there. O Jesus, my love and my Redeemer, inflame this heart of mine, that it may always burn with the purest love for thee, who wert pleased to die for the love of me. Amen.

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### Litany of the Blessed Sacrament.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Living Bread come down from heaven,

Super-substantial Bread,

Bread which strengthenest the heart of man,

Bread which imparteth delight to kings,

Bread made the flesh of Christ for the life of the world,

Bread containing all sweetness,

Bread the source of eternal life,

Food of angels,

Hidden Manna,

Memorial of the wonders of God,

Wheat of the elect,

Vine bearing virgins,

Most pure oblation,

Have mercy on us.

Oblation worthy of God, have mercy on us.  
Memorial of the death of Christ, have mercy  
on us.

Victim of propitiation for the sins of the  
world, have mercy on us.

Perpetual Sacrifice, have mercy on us.

Be merciful unto us, hear us, O Lord!

Be merciful unto us, spare us, O Lord!

From all evil,

From the unworthy reception of thy body  
and blood,

From tepid communions,

From the impious profanation of thy holy  
sacrament,

From the concupiscence of the flesh,

From the concupiscence of the eyes,

From the pride of life,

By thy ardent desire to eat this passover  
with thy disciples,

By thy infinite love in instituting this  
sacrament,

By thy precious body and blood, truly  
present on the altar,

We sinners,

That we may prove ourselves, before par-  
taking of the heavenly Bread,

That we may never eat and drink our  
own condemnation, by eating thy sac-  
cred flesh and drinking thy precious  
blood unworthily,

That thou wouldst permit us frequently  
to approach thy holy table,

That by partaking of the holy Eucharist,  
Jesus Christ may abide in us, and we  
in him,

O Lord, deliver us.

We beseech thee, hear us.

That by eating this Bread, we may live for ever, we beseech thee, hear us.

That by eating this Bread, we may abide in Jesus Christ, we beseech thee, hear us.

Lamb of God! who takest away the sins of the world, spare us, O Lord!

Lamb of God! who takest away the sins of the world, hear us, O Lord!

Lamb of God! who takest away the sins of the world, have mercy on us, O Lord!

Lord, have mercy on us.

Christ, have mercy on us.

#### LET US PRAY.

O God! who in this wonderful sacrament hast left us a perpetual memorial of thy passion, and nourishest thy children with thy precious body and blood, grant that, by the participation of this heavenly mystery, we may live by thee on earth, and merit to reign eternally with thee in heaven. Amen.

#### Prayer in the Most Holy Sacrament for the first Thursday of the Month.

[His Holiness Pope Pius VI. grants a plenary indulgence to the faithful, who with contrite hearts confess and communicate on the first Thursday of each month, and say, in presence of the Blessed Sacrament, the following prayer, attributed to St. Cajetan.]

Look down, O Lord, from thy sanctuary, and from the high habitation of thy glory, and behold this sacred oblation, which our great High Priest, thy holy servant, the Lord Jesus, immolates unto thee for the sins of his brethren, and be propitious to the multitude of our iniquities. The voice of Jesus, our

brother, cries to thee from the cross; graciously hear it, O Lord! and be appeased. Delay not to show us thy mercy, because thy name is invoked upon this city, and upon thy people!

I profoundly adore thee, O Lord Jesus, really present in the most holy sacrament. I acknowledge thee to be true God and true man; and, by this act of adoration, I desire to make amends for the coldness of the multitude of Christians, who pass indifferently before thy temples, and even before thy tabernacles, showing by their insensibility that, like the Hebrews in the desert, they loathe the sacred manna of heaven. I ardently wish I could repair the tepidity and ingratitude of all creatures, and I beseech thee to receive my fervent desire that "glory, honour, and eternal praise" be given to thee, in the adorable sacrament of thy love. Amen.

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### *Memorare; or, Prayer of St. Bernard.*

REMEMBER, O most pious Virgin Mary! that it was never heard of in any age, that those who implored thy powerful protection were abandoned by thee. I therefore, O sacred Virgin! animated with the most lively confidence, cast myself at thy feet, beseeching thee to adopt me as thy child, to watch over my eternal salvation, and to obtain my requests. O do not, Mother of the Word incarnate, reject my prayer, but graciously hear, and obtain the grant of my petitions, through Jesus Christ our Lord. Amen.

## On the Devotion of the "Month of Mary."

THE custom of devoting the month of May to pious exercises in honour of the ever blessed Mother of God, has now been very generally established. To encourage Christians in the practice of a devotion so acceptable to the glorious Virgin Mary, and so profitable to the soul, his Holiness Pope Pius VII., by a rescript of the 21st of March, 1815, grants three hundred days' indulgence on each day of the said month, to those who, in public or private, honour the mother of God by some particular prayers, good works, or practices of virtue. He likewise grants a plenary indulgence on any one day of the month, at each person's option, on the usual conditions of worthily receiving the sacraments, and praying for the ordinary intentions of the Church. These indulgences are applicable to the souls in purgatory, and were confirmed to perpetuity by another rescript of the same Pope, dated June 18th, 1822.

1. Devotion to the Mother of God, if real, must necessarily be practical; resolve then to honour Mary in this month peculiarly dedicated to her, by imitating her virtues, and labouring to correct all your faults, especially that which predominates in your character.

2. Every morning on awaking, offer your actions to the blessed Virgin, that she may present them to God, and renew the oblation frequently during the day. Assist, if possible, at the holy sacrifice of the Mass; practise charity to the poor; and say some additional



prayers in honour of Mary, before her statue or image. Terminate the devotions of the month by a fervent communion and an earnest renewal of your consecration to the Queen of heaven and earth.

Exercises for the month of Mary, are to be found in several pious works published under that title.

### *A Novena to St. Patrick.*

O GLORIOUS apostle of Ireland! blessed St. Patrick! to whom under God we are indebted for the most precious of all treasures, the great gift of faith, receive my fervent thanks for the zeal and charity which have been to me the source of blessings so invaluable. O tender Father, and Patron of our country, despise not my unworthy supplications, but vouchsafe, in thy goodness, to cast one pitying look from heaven on this land, which was once the theatre of thy labours. Consider its many urgent necessities, and provide for our wants, averting from us the dreadful calamities of war, famine, and pestilence, and uniting all hearts by the bond of charity. O pray, we conjure thee, for the still benighted beings, who, though descended from the saints whom thy word and example once induced to tread the path of holiness, still walk in darkness and the shades of death. Ask for all who dwell in this, the cherished land of thy adoption, the precious light of faith, and beg for us, on whom its glorious rays have long since beamed, the grace to

regulate our lives by its sacred maxims. Implore for us also the intentions of this Novena, (N. N.)

*V.* Pray for us, O glorious St. Patrick.

*R.* That we may be made worthy of the promises of Christ.

#### LET US PRAY.

O God, who wast pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory to the Gentiles, grant that, by his merits and intercession, we may, through thy grace, be enabled to keep thy commandments. Through Christ our Lord. . Amen.

#### Prayer of St. Ignatius.

RECEIVE, O Lord, my memory, my will, my understanding, and entire liberty. Thou hast given me all I have, and I surrender all to thy Divine will, that thou mayest dispose of me as it shall please thee. Give me only thy love and thy grace, and I shall be happy, and shall have no more to ask !

#### Of the Association for the Propagation of the Faith.

THE object of the Association for the Propagation of the Faith, is to contribute by prayers and alms to the success of the missions established for the conversion of those nations which are still unhappily seated in darkness, and the shades of spiritual death. Several

indulgences applicable to the souls in Purgatory, have been granted to the members of this Association by the Popes Pius VII., Leo XII., Pius VIII., and Gregory XVI.

1. A plenary indulgence on the feast of the Invention of the Holy Cross, May 3rd, and on the feast of St. Francis Xavier, Dec. 3rd.

2. A plenary indulgence once a month, on condition of faithfully repeating every day during the month the prayers appointed for the members of the Association; confessing, communicating, and visiting a Church, to pray for the propagation of the Faith, and the intentions of the sovereign Pontiff.

3. An indulgence of one hundred days, as often as the prayers of the Association are said with sincere contrition, alms given towards the support of the missions, or any other work of charity performed.

Prayers to be said every day by the associates,—Our Father, Hail Mary, Glory be to the Father, and St. Francis Xavier, pray for us.

The alms required of each member, one half-penny per week.

### *Prayer of Madame Elizabeth.*

I KNOW not, O my God! what may befall me to-day, but I am well convinced that nothing will happen which thou hast not foreseen and ordained from eternity. I adore thy eternal and impenetrable designs; I submit to them for thy love; I sacrifice myself in union with the sacrifice of Jesus Christ, my

Divine Saviour. I ask, in his holy name, for patience and resignation in my sufferings, and perfect conformity of my will to thine in all things, past, present, and to come. My God, I have nothing worthy of thy acceptance to offer thee ; I know nothing, I can do nothing ; I have but my heart to give thee. I may be deprived of health, reputation, and even life, but my heart is my own ; I consecrate it to thee, hoping never to resume it, and desiring not to live if not for thee. Amen.

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## Bona Nox ; or, Devotions on the Passion of our Lord,

TO OBTAIN THE GRACE OF A HAPPY DEATH.

IN the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

Open thou, O Lord, our lips, to bless thy holy name ; cleanse our hearts from all vain and distracting thoughts ; enlighten our understandings, inflame our wills, that we may worthily perform this holy exercise with true devotion, and deserve to be heard in the presence of thy Divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. R. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary, All ye holy angels and archangels, St. Abel, All ye choir of just souls, St. Abraham, St. John Baptist, All ye holy patriarchs and prophets, St. Peter, St. Paul, St. Andrew, St. John, All ye holy apostles and evangelists, All ye holy disciples of our Lord, All ye holy innocents, St. Stephen, St. Laurence, All ye holy martyrs, St. Sylvester, St. Gregory, St. Augustine, All ye holy bishops and confessors, St. Benedict, St. Francis, All ye holy monks and hermits, St. Mary Magdalen, St. Lucy, All ye holy virgins and widows, All ye saints of God, make intercession for us. Be merciful unto us, Spare us, O Lord. Be merciful unto us, Hear us, O Lord. Be merciful unto us, O Lord, deliver us. From thy anger, From a sudden and unprovided death, From an unfortunate death, From the pains of hell, From all evil,	} Pray for us.	} O Lord, deliver us.
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From the power of the devil,	} O Lord, deliver us.
By thy nativity,	
By thy cross and passion,	
By thy death and burial,	
By thy glorious resurrection,	
By thy admirable ascension,	
By the grace of the Holy Ghost, the	
Comforter,	
In the day of judgment,	
We, sinners, beseech thee to hear us.	
That thou wilt spare us, we beseech thee to	
hear us.	

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

#### LET US PRAY.

MAY thy clemency vouchsafe, O God, so to confirm thy servants in thy holy grace, that at the hour of our death the enemy may not prevail against us, but that thy holy angels may conduct us into life everlasting, through our Lord Jesus Christ. *R. Amen.*

O almighty and most merciful Creator, who, to refresh thy thirsting people in the desert, didst command streams of water to flow from the barren rock ; draw, we beseech thee, from our arid eyes and hardened hearts, tears of true compunction, that we may detest sin, and only thirst after the glorious vision of thee, our God, the Father, the Son, and the Holy Ghost. *R. Amen.*

O Lord Jesus Christ, Redeemer of the world ! behold, prostrate at thy feet, the most unhappy and ungrateful of thy creatures. O my God, I have offended thee most grievously

in thought, word, and deed. My heinous crimes transfix thee to the bloody cross. To rescue me from eternal damnation, thou didst suffer three hours' excruciating torture on Mount Calvary. But, oh! how much I detest myself! how I grieve for having offended thee! God of infinite goodness, of infinite charity! I stand astonished and confounded at thy incomprehensible patience in supporting the most unworthy wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love thee, and will henceforth love thee above all things, I stedfastly purpose, by thy holy grace, never to offend thee more, and to die a thousand deaths rather than commit one mortal sin. *R. Amen.*

O Lord Jesus! praying to thy Father in the garden, sorrowful even unto death, and sweating in thy agony of grief, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! delivered by the traitor's kiss into the hands of thy enemies, seized and bound like a thief, and abandoned by thy disciples, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! by the unjust verdict of the Jews pronounced guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! stripped of thy garments,

and most inhumanly scourged at the pillar, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and in various other ways scorned and reviled, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! reputed more criminal than Barabbas the murderer, rejected by the Jews, and condemned to the ignominious death of the cross, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! hanging between two thieves, derided, blasphemed, made to drink vinegar and gall, and enduring the most horrible torments from the sixth to the ninth hour, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! hanging dead upon the cross, and wounded in thy side with a spear, in thy holy mother's presence, whence issued forth water and blood, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! taken down from the cross,



and bathed with the tears of thy most sorrowful mother, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

O Lord Jesus! torn and bruised for our sake, bearing the sacred marks of thy five most precious wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

*V.* He truly bore our sorrows.

*R.* And was laden with our grief.

#### LET US PRAY.

O God, who, for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by a kiss, to be bound like a malefactor, and, like an innocent lamb, to be led to slaughter, to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, to be scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy garments, fastened to the cross, placed between two thieves, to drink of vinegar and gall, and to have thy side pierced through with a spear. O Lord, by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred death and passion, free me from the pains of hell, and conduct me whither thy mercy didst conduct the penitent thief, crucified with thee, who, together with the Father and the Holy Ghost, livest and reignest for ever.

*R.* Amen.

### **Devotions on the Five Wounds of our Saviour.**

O LORD Jesus Christ ! I humbly adore the most sacred wound of thy left foot : I render thee all possible thanks for that cruel pain suffered with such great love and charity ; I tenderly compassionate thy torments, and the excessive grief of thy most afflicted Mother ; I humbly beg pardon for all my sins, which I lament more than all other evils, because they offend thee, O infinite goodness ! and I resolve never more to fall into sin. O, lead with me all sinners to a true conversion, and give them light to know the heinousness and the enormity of mortal sin.

Our Father, Hail Mary, Glory be to the Father, &c.

O Lord Jesus Christ ! I humbly adore the most sacred wound of thy right foot. I render thee all possible thanks for that cruel pain which thou hast suffered with such great love and charity. I tenderly compassionate thy sufferings, and the excessive grief of thy most afflicted Mother. I beseech thee that thou wilt strengthen me against all temptations, and in the execution of thy Divine will. O Lord Jesus ! comfort the poor, the afflicted, the tempted, and the persecuted. Most just Judge ! guide those who administer justice, and assist all that labour in the care of souls.

Our Father, Hail Mary, Glory be to the Father, &c.

O Lord Jesus Christ ! I humbly adore the

most sacred wound of thy left hand. I render thee all possible thanks for that cruel pain which thou hast suffered with such great love and charity. I tenderly compassionate thy sufferings, and the excessive grief of thy most afflicted Mother. I beseech thee that thou wilt deliver me from the pains of hell, and grant me patience and conformity to thy holy will ; I offer to thee all my crosses and disappointments in satisfaction for my sins, so deserving of eternal torments, and beg that thou wilt pardon all my enemies. Bless, O Lord, the sick with patience and health ; support with thy assisting grace all who are in agony, that they may not perish.

Our Father, Hail Mary, Glory be to the Father, &c.

O Lord Jesus Christ ! I humbly adore the most sacred wound of thy right hand. I render thee all possible thanks for that cruel pain which thou hast suffered with such great love and charity. I tenderly compassionate thy sufferings, and the excessive grief of thy most afflicted Mother. I beseech thee that thou wilt grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory which was purchased with the price of thy most precious blood. Grant also, O Jesus ! speedy peace and repose to the souls in purgatory ; assist thy holy servants in this world to make daily progress in perfection, especially those who are of this confraternity.

Our Father, Hail Mary, Glory be to the Father, &c.

O Lord Jesus Christ ! I humbly adore the most sacred wound in thy blessed side, rendering all thanks to thee for the immense love manifested towards us, at the opening of thy most sacred heart ; I tenderly condole with thy most afflicted Mother. Grant me a burning love, and a perfect charity ; that loving thee above all things, and all things for thee, my miserable soul may, by the assistance of thy holy grace, breathe forth its last into the sacred wound of thy blessed side. I humbly pray, dear Jesus ! that thou wilt protect thy holy church, that thou wilt direct the governing vicar on earth, and all ecclesiastical orders and secular persons, who are instrumental in bringing souls to thee. Preserve in thy service all Christian kings and princes. Lead into the way of salvation all those who are gone astray, whether through malice or ignorance. Bring under thy sweet yoke all infidels, heretics, and enemies of thy name.

Our Father, Hail Mary, Glory be to the Father, &c.

LET US PRAY.

O LORD Jesus Christ ! God of my heart ; by those wounds which the love of us inflicted on thee, succour thy servants, whom thou hast redeemed with thy precious blood.

R. Amen.

O most merciful Redeemer ! I humbly beseech thee, by those ineffable torments, and the immense grief which thou wert pleased to suffer for me, an unworthy creature, especially when thy Divine soul was separated

from thy body, that thou wilt have mercy on my soul at its final separation, and comfort me then, as thou didst the penitent thief, saying, "This day thou shalt be with me in paradise."

*R. Amen.*

"Let us say Our Father and Hail Mary three times, in memory of the three hours our dear Redeemer hung upon the cross, for the souls of the faithful departed of this congregation.—Our Father, &c. Hail Mary, &c."

"Let us also say Our Father and Hail Mary once, for such as are in the lamentable state of mortal sin.—Our Father, &c. Hail Mary, &c."

"Let us likewise say Our Father and Hail Mary once, for whoever of this congregation may die next, that the party may be prepared, and depart happily, fortified with the holy sacraments of the church.—Our Father, &c. Hail Mary, &c."

"Let us dispose ourselves by acts of perfect contrition, and pure love of God, to receive worthily the benediction of our Lord and Saviour, in the adorable sacrament of the altar."

Most merciful Redeemer! and God of infinite patience! how great is my confusion at appearing in thy Divine presence, having so frequently preferred poor and contemptible creatures to thee, the Creator of the universe. I, an abject worm of the earth, do utterly detest my horrid arrogance of sinning in thy most pure sight; I confess myself a notorious criminal, and plead guilty at the bar of thy dread

tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, and condemning me to eternal flames, for base indignities put upon thee; but thou wert pleased to be glorified in the high prerogative of thy mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed; not for the hope of reward, or fear of punishment, but for thy sake alone, because thou dost infinitely abominate them. O God of majesty and mercy! look upon those sacred marks in thy hands, feet, and side, which thou still retainest in thy glorified body, to plead in my favour. By that tender love, which induced thee to create, redeem, and sanctify me, unite the abyss of thy merits to the abyss of my misery. I declare before thy throne, and the whole court of heaven, that henceforth I choose to die rather than live to rob thee of due honour by one mortal sin. My heart was created for thee, and I love thee more than myself, or aught else beside. Every day, every hour, and every respiration of mine, especially the last, shall be an irrevocable protestation of my pure and sincere love of thy Divine Majesty. O Saviour of perishing mankind! who openest thy hand and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition.

*R. Amen.*

## Devotions for the Sick.

**THE** state of sickness and suffering is to be regarded as a paternal visitation, whereby God knocks at the door of our hearts, and puts us in mind of our mortality. It is a call from heaven, and a timely warning to prepare for eternity, by spending the remainder of our life in the love and service of our Creator.

To be dejected and impatient, therefore, under sickness—to indulge in murmurs and complaints, and call ourselves wretched and unhappy, is a sign that inordinate self-love reigns in our hearts, and that we seek our own inclinations more than the will of God, who has bequeathed the cross to all his elect, as their portion and inheritance in this world. It is in vain for us to take the name of Christians, or pretend to follow Christ, unless we carry our cross after him. It is in vain for us to expect to be glorified with Jesus, unless we suffer with Jesus. He sacrificed himself for us on the cross, that he might unite us on it eternally to himself. We cannot arrive at heaven by any other road. If we courageously embrace our cross, God will be our comfort and support, as he was the comfort and support of the holy martyrs under the severest trials.

Though we are bound to take all reasonable care of our health, yet too much anxiety for our health is to be avoided. He who trusts more in the art of physicians than the Lord, deserves to be disappointed, like Asa, king of Juda, who was permitted to die, because he placed more confidence in his physician than in God. Wherefore, a Christian in sickness should consider God as his chief physician, and, in the first place, make his peace with him, and seek the health of his soul, by having recourse to the holy sacraments in due time, whilst he is in a condition to receive them with proper dispositions. If he be in debt, or has any restitution or satisfaction to make, he should take care to have these obligations discharged. He should settle his temporal affairs without delay, that he may wholly apply his thoughts afterwards without any disturbance to the care of his immortal soul. He should beg of God to extinguish in him all self-love, and to dispose of him as he pleases. He should recite devout acts of faith, hope, charity, contrition,

patience, resignation, &c. He should endeavour to sanctify his sufferings, by receiving them from the hands of God—by bearing them in the spirit of penance—by offering them in satisfaction for his sins—and by uniting them with the sufferings of his blessed Saviour and Redeemer, Jesus Christ.

Although you should lose every other thing, remember, at least, not to lose your soul.

### *A Prayer in the beginning of Sickness.*

O MY GOD, I accept of this sickness with which thou art pleased to visit me, as a favour from thy fatherly hand; I accept of all its circumstances and consequences, in satisfaction for my sins. Thou hast given me health and strength, and thou hast taken them away: blessed be thy holy name, O Lord. I bow down with my whole soul to adore thee in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that thou treatest me with too much indulgence. I know I have deserved greater evils than I now endure. I merit by my sins pains infinitely greater, and even the pains of hell, where I should have been long since, were it not for thy pure mercy. There are many now suffering there for crimes less than mine. My pains are nothing in comparison to theirs; I have no reason to complain; thy will be done on earth as it is in heaven. I offer myself with an entire submission to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. May this sickness be to the honour of thy holy name, and to the good of my soul. But, O Lord, have regard to my weakness, and deal not with me according to my sins; but,



according to the multitude of thy tender mercies, have compassion on me. Confirm my soul with strength from above, that I may be patient under all the uneasiness, disquiets, and difficulties of my illness; and that I may cheerfully submit to them as the just punishment of my manifold offences, and duly offer them in conjunction with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to possess eternal life. Have pity on me, O most loving Father; clothe me with thy grace, and receive me into the arms of thy mercy; create a clean heart in me; and renew a right spirit within my bowels. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Destroy and root out of it all that is displeasing to thee, and lay in me the foundation of a new life, either for this world or the world to come. I am heartily sorry that I ever offended thy infinite goodness, by thought, word, or deed. I most humbly implore pardon of all my sins. I now purpose to offend thee no more, and to avoid every thing that may be an occasion of sin to me. I resolve to make restitution and satisfaction for the injuries I have committed: and, for the love of thee, I here forgive all those who have injured me or done me wrong, and I beseech thee to pardon them, and grant them the same blessings I desire for my own soul. With all humility, I also heartily beg pardon of all those to whom I have given any offence, whether by ill example, by words, or deeds, or any other way, deliberately or unknowingly. Thou knowest, O Lord, how

frail I am, and that I am nothing but dust and ashes : preserve me from all temptations, and be thou my defence against all the assaults of the evil spirit, that in this sickness I may no ways offend thee. And if this is to be my last, I beg of thee so to direct me by thy grace, that I may not neglect any necessary means of salvation, or be deprived of any of those powerful helps, which thou hast in thy mercy ordained for the good of my soul. Oh, prepare me for my passage into eternity, that, being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise thee for ever, in the company of thy blessed angels and saints. Amen.

“ Lord, thy thorns are my roses, and thy sufferings my paradise.”—*St. Felix.*

“ Tears of devotion are sweeter than the joys of theatres.”—*St. Augustine.*

[For prayers before and after Viaticum, read devotions before and after Communion, page 118—147.]

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## Litany for a Happy Death.

O LORD Jesus, God of goodness, and Father of mercies, I approach to thee with a contrite and humble heart ; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,—merciful Jesus, have mercy on me.

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,—merciful Jesus, have mercy on me.

When my face, pale and livid, shall inspire the beholders with pity and dismay: when my hair, bathed in the sweat of death and stiffening on my head, shall forebode my approaching end,—merciful Jesus, have mercy on me.

When my ears, soon to be for ever shut to the discourse of men, shall be opened to hear the irrevocable decree, which is to cut me off from the number of the living,—merciful Jesus, have mercy on me.

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities, and the terrors of thy judgment, shall have to fight against the angel of darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair,—merciful Jesus, have mercy on me.

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,—merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,—merciful Jesus, have mercy on me.

When my friends and relations, encircling

my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,—merciful Jesus, have mercy on me.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,—merciful Jesus, have mercy on me.

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,—merciful Jesus, have mercy on me.

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage, which I willingly pay to thy Divine Majesty, and in that last moment of my mortal life,—merciful Jesus, have mercy on me.

When at length my soul, admitted to thy presence, shall first behold the splendour of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises; and in that moment, when eternity shall begin to me,—merciful Jesus, have mercy on me.

#### LET US PRAY.

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Christ our Lord. Amen.

## Titanic for the Sick.

LORD, have mercy on *him* [*her*].

Christ, have mercy on *him*.

Lord, have mercy on *him*.

O God the Father, Creator of the world, have mercy on *him*.

O God the Son, Redeemer of mankind, have mercy on *him*.

O God the Holy Ghost, perfecter of the elect, have mercy on *him*.

O sacred Trinity, three Persons in one God, have mercy on *him*.

Holy Mary,

All ye holy angels and archangels,

Holy Abel,

All ye blessed company of the just,

Holy Abraham,

St. John Baptist,

All ye holy patriarchs and prophets,

St. Peter and St. Paul,

St. Andrew and St. John,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen and St. Laurence,

All ye holy martyrs,

St. Sylvester and St. Augustine,

St. Patrick, our glorious apostle,

All ye holy bishops and confessors,

St. Bennet and St. Francis,

All ye holy priests and religious,

St. Mary Magdalen and St. Lucy,

All ye holy virgins and widows,

Pray for *him*.

All ye saints of God, make intercession for *him*.

Have mercy, O Lord, and spare *him*.

Have mercy, O Lord, and hear *him*.

From all *his* sins,

From all the temptations and snares of Satan,

From all impatience, and repining at thy just chastisements,

From dejection of spirit, and diffidence in thy mercy,

From the fear of death, and too much desire of life,

From distracting *his* mind with the things of this world, and neglecting to prepare for eternity,

By thy cross and passion,

By thy death and burial,

By thy glorious resurrection and ascension,

By the grace of the Holy Ghost, the Comforter,

In the hour of death, and in the day of judgment,

We sinners, beseech thee to hear us.

That it would please thee to comfort *him* in his sorrows, and enable *him* to look beyond death, to the blessed state it leads to,

That it would please thee to bring into *his* thoughts all thy mercies, and by them encourage *him* to a confidence in thee,

That thou wouldst vouchsafe *him* thy grace to order all *his* temporal affairs with prudence, justice, and charity ;

Deliver *him*, O Lord.

We beseech thee, hear us.

and with a free and quiet mind wholly  
to dispose *himself* for heaven,  
That thou wouldst vouchsafe *him* the  
grace entirely to confess and sincerely  
to repent of all *his* sins,  
That thou wouldst vouchsafe *him* the  
grace heartily to forgive all those who  
have offended *him*, and satisfying to  
*his* power whoever has suffered the least  
prejudice by *him*.  
That, being thus reconciled to thee and  
all the world, *he* may, with an humble  
and assured hope, reverently receive  
the sacred viaticum of thy blessed body,  
and firmly persevere to the end in thy  
grace and favour,  
That the pains of *his* sickness may ex-  
piate the punishment due to *his* sins,  
by diminishing *his* love of this world,  
and increasing *his* desire of the next,  
That, whatever thy providence shall de-  
termine concerning *him*, *he* may readily  
submit to thy holy will; and whether  
*he* lives or dies, be always thine,  
Son of God, we beseech thee, hear us.  
O Lamb of God, who takest away the sins of  
the world, spare us, O Lord.  
O Lamb of God, who takest away the sins of  
the world, hear us, O Lord.  
O Lamb of God, who takest away the sins of  
the world, have mercy on us.  
Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Our Father, &c.  
V. O Lord, hear my prayer.

We beseech thee, hear us.

**R.** And let my supplications come unto thee.

#### THE PRAYER.

**ALMIGHTY** and everlasting God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to those who love thee, behold, we beseech thee, thy servant whom thou hast cast upon the bed of sickness, and support with thy grace *his* afflicted spirit: strengthen *his* faith, increase *his* hope, and perfect *his* charity; sanctify to *him* every accident of *his* sufferings; that, if thy mercy shall restore *him* to *his* health, *he* may more carefully correct the errors of *his* former life; and if it shall please thee to call *him* to thyself, *he* may pass through the valley of the shadow of death with safety, and be transported by thy holy angels into the mansions of bliss; where no fears shall trouble *him*, no pains torment *him*, nor any grief disturb the quiet of *his* mind; but perfect security, pure delight, and unspeakable joy, shall for ever be established unto *him*: through our Lord Jesus Christ, thy only Son, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

#### A Recommendation of a Soul Departing.

**BLESSED** are they who die in the Lord, for they rest from their labours, and their works follow them; in peace then depart, O happy soul, out of this miserable world, to thy eternal home; depart with a full hope and con-



fidence in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee on the cross; in the name of the Holy Ghost, whose graces were infused into thee; in the name of the holy angels and archangels; in the name of the thrones and dominations; in the name of the cherubim and seraphim, and of all the choirs of blessed spirits; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy habitation in holy Sion; through Christ, our Lord. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from drowning in the general flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his misery and affliction. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being offered in sacrifice by the hands of his father. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flame of fire. *R. Amen.*

Deliver, O Lord, the soul of thy servant,

as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from a cruel and unmerciful king. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst St. Peter and St. Paul out of prison. *R. Amen.*

And as thou deliveredst that blessed Virgin and Martyr, St. Tecla, from her most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it into the freedom of thy elect, to partake of thy everlasting joys in heaven. *R. Amen.*

## Litany for a Soul Departing.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye patriarchs and prophets,

SS. Peter and Paul,

Pray for him [her].

# 310 LITANY FOR A SOUL DEPARTING.

St. Andrew,	} Pray for <i>him</i> [ <i>her</i> ].
St. John,	
All ye holy apostles and evangelists,	
All ye holy disciples of our Lord,	
All ye holy innocents,	
St. Stephen,	
St. Laurence,	
All ye holy martyrs,	
St. Sylvester,	
St. Gregory,	
St. Augustin,	
All ye bishops and confessors,	
St. Benedict,	
St. Francis,	
All ye holy monks and hermits,	
St. Mary Magdalen,	} Deliver <i>him</i> , O Lord.
St. Lucy,	
All ye holy virgins and widows,	
All ye saints of God, make intercession for <i>him</i> [ <i>her</i> ].	

Be merciful, spare *him*, O Lord.

From thy anger,	} Deliver <i>him</i> , O Lord.
From the danger of death,	
From an ill end,	
From the pains of hell,	
From all evil,	
From the power of the devil,	
By thy nativity,	
By thy cross and passion,	
By thy death and burial,	
By thy glorious resurrection,	
By thy admirable ascension,	} Deliver <i>him</i> , O Lord.
By the grace of the Holy Ghost, the Comforter,	
In the day of judgment,	
We sinners, beseech thee to hear us.	

That thou spare *him*, we beseech thee to hear us.

Lord, have mercy on us. Christ have mercy on us. Lord, have mercy on us.

LET US PRAY.

DEPART, Christian soul, out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones and dominations, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord.

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## Litany for the Dead.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, Creator of the world, have mercy on the souls of the faithful departed.

O God the Son, Redeemer of the world, deliver the souls of the faithful departed.

O God the Holy Ghost, perfecter of the elect, accomplish the bliss of the faithful departed.

Blessed Virgin Mary, who, by thy special privilege of grace, wast triumphantly assumed into the kingdom of thy Son, pray for the souls of the faithful departed.

Blessed angels, who, ordering aright the first act of your will, were fixed forthwith in unchangeable happiness, pray, &c.

Blessed patriarchs, who were filled with joy when the desired of nations put an end to your captivity, pray, &c.

Blessed prophets, who, after patiently awaiting the arrival of the Messiah, were at length consoled by a visit from him in person, pray, &c.

Blessed saints, who, at the glorious resurrection of our Saviour, were translated from Limbo to the visible presence of God, pray, &c.

Blessed apostles, who at the last day shall sit and judge the twelve tribes of Israel, pray, &c.

Blessed disciples of our Lord, who followed his steps in the narrow paths of perfection, pray, &c.

Blessed martyrs, who passed through the sea of your own blood, entering immediately into the land of promise, pray, &c.

Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of heaven, pray, &c.

Blessed virgins, who, with your lighted lamps, awaited the coming of the Heavenly Spouse, pray, &c.

O holy saints, who, being freed from all irregular attachment to creatures, were perfectly fitted for an immediate union with your Creator, pray, &c.

Be merciful, O Lord, and pardon their sins.

Be merciful, O Lord, and hear their prayers.

From the shades of death, where the light of thy countenance shineth not, deliver them, O Lord.

From the evils to which immortification in this world must expose them in the other, deliver, &c.

From thy displeasure, provoked by negligence and ingratitude, deliver, &c.

From the pains of Purgatory, so justly inflicted upon our expiated sins, deliver, &c.

From the torments, incomparably greater than the bitterest anguish of this life, deliver, &c.

By the multitude of thy mercies, ever compassionate to human frailty, deliver, &c.

By the virtue of thy cross, whereon thou reconciledst the world to thy Father, deliver, &c.

By thy victorious descent into hell to break the chains of death, deliver, &c.

By thy glorious resurrection from the tomb to open the kingdom of heaven, deliver, &c.

By thy triumphant ascension into heaven to lead captivity captive, deliver, &c.

By thy dread coming to judge the world, deliver, &c.

We sinners, beseech thee hear us.

That it please thee to hasten the day when thy faithful shall be delivered from the abodes of sorrow, we beseech, &c.

That it please thee to shorten the time of their expiation, and to admit them speedily into thy heavenly sanctuary, we beseech, &c.

That it please thee, through the prayers and good works performed in thy church, to receive them into thy eternal tabernacles, we beseech, &c.

That it please thee to accept in atonement for their sins the infinite value of thy unbloody sacrifice, we beseech, &c.

That the blessed sight of Jesus may comfort them, and his unfading glory shine upon them, we beseech, &c.

That the whole triumphant church may soon celebrate their deliverance, and the choir of angels sing new hymns of joy on their never-ending happiness, we beseech, &c.

That we ourselves may share in their triumph, and unite with all the citizens of heaven in eternal alleluias, we beseech, &c.

Son of God, we beseech thee hear us.

Lamb of God, who shall come with glory to judge the living and the dead, give rest to the souls of the faithful departed.

Lamb of God, at whose presence heaven and earth shall be moved, give rest to the souls of the faithful departed.

Lamb of God, in whose book of life the names of the elect are inscribed, give rest to the souls of the faithful departed.

### The Prayer of Jonas.

I CRIED out of my affliction to the Lord, and he heard me ; I cried out of the depths of hell, and thou hast heard my voice.

I went down to the lowest parts of the mountains ; the bars of the earth have shut me up for ever ; yet wilt thou bring up my life from corruption, O Lord, my God.

When my soul was in distress within me, I remembered the Lord ; that my prayer may come unto thee, unto thy holy temple.

They that in vain observe vanities, forsake their own mercy.

But I, with a voice of praise, will sacrifice to thee ; I will pay whatsoever I have vowed for my salvation to the Lord.

Eternal rest, &c.

### The Prayer of Job.

WHO will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me ? I have said to rottenness, thou art my father ; to worms, ye are my mother and my sister. Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me. For I know that my Redcemer liveth, and in the last day I shall rise out of the earth : and I shall be clothed again with my skin, and in my flesh I shall see my God, whom I shall see, and my eyes shall behold,



and not another ; this, my hope, is laid up in my bosom.

I have called upon thy name, O Lord, from the lowest pit. Thou hast heard my voice ; turn not away thy ear from my sighs and my cries. Thou drewest near in the day when I called upon thee ; thou saidst, fear not ; thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life. Lament. iii. Open thine eyes, and behold ; for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord. But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee, O Lord. Baruch ii.

Eternal rest, &c.

### The Antiphon.

DELIVER us, O Lord, from eternal death, in that tremendous day when the heavens and the earth shall be moved ; whilst thou shalt come to judge the world by fire. We tremble and are much afraid at the discussion which will take place, and at thy future wrath, when the heavens and the earth shall be moved ; when thou shalt come to judge the world by fire.

That shall be a day of wrath, of calamity, and of misery ; a great and a most bitter day, when thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest : and let perpetual light shine upon them. Amen.

## LET US PRAY.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that, by means of pious supplications, they may obtain the pardon which they have ever earnestly desired: who livest and reignest, &c. Amen.

*A Prayer upon the Day of a Person's  
Decease or Burial.*

O LORD, we recommend unto thy infinite clemency the souls of thy servants lately deceased; pardon them, we beseech thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. Amen.

*The Sequence, or Prose.*

DIES iræ, dies illa,	THE day of wrath, most dreadful day,
Solvat sæclum in favillâ:	The world in ashes waste shall lay,
Teste David cum Sibyllâ.	As David and the prophets say.
QUANTUS tremor est futûrus,	WHAT horror shall invade the mind,
Quando judex est ventûrus,	When Christ, the Judge of all mankind,
Cuncta strictè discussûrus!	Our grievous crimes will clearly find!
TUBA mirum spargens sonum	THE trumpets shall send forth their sound,

<b>Per sepúlchra regiónum,</b>	Which will through monuments rebound,
<b>Coget omnes ante thronum.</b>	To rouse the dead from under ground.
<b>Mors stupébit, et natura,</b>	BOTH death and nature with surprise
<b>Cùm resúrget creatúra,</b>	Shall see each creature quickly rise,
<b>Judicánti responsúra.</b>	To view the Judge with conscious eyes.
<b>LIBER scriptus proferetur,</b>	THEN shall, with universal dread,
<b>In quo totum continé- tur,</b>	The great accounting book be read,
<b>Undè mundus judicé- tur.</b>	To try the living and the dead.
<b>JUDEX ergo cùm sedé- bit,</b>	THE Judge will mount his awful throne,
<b>Quidquid latet apparé- bit :</b>	And make all secret sins be known :
<b>Nil inúltum remanébit.</b>	Each convict shall confess his own.
<b>QUID sum, miser ! tunc dictúrus ?</b>	WRETCHED me ! what shall I say,
<b>Quem patrónum rogatúrus ?</b>	What advocate will make my plea ?
<b>Cùm vix justus sit secúrus.</b>	The just will scarce be saved that day.
<b>REX treméndæ majestátis,</b>	O MIGHTY and tremendous King,
<b>Qui salvándos salvas gratis,</b>	Of grace the author, source, and spring,
<b>Salva me, fons pietátis.</b>	To us thy saving mercy bring.
<b>RECORDARE, Jesu pie,</b>	O JESUS, Lord, forget not me,
<b>Quod sum causa tuæ viæ :</b>	Who caused thy painful agony,
<b>Ne me perdas illâ die.</b>	Condemn me not eternally.
<b>QUÆRENS me, sedisti lassus ;</b>	My soul hast cost thee too much pain :

Redemisti, crucem pas- sus :	Thy precious blood the cross did stain :
Tantus labor non sit cas- sus.	Let not thy ransom be in vain.
IUSTE iudex ultiónis,	Just Judge, whom all the powers obey,
Donum fac remissionis	Forgive my debt, too great to pay,
Ante diem rationis.	Before the dread ac- counting day.
INGEMISCO, tamquam reus :	I sigh, I groan, I'm seized with fears,
Culpâ rubet vultus me- us :	A load of sin my con- science bears :
Supplicanti parce, Deus.	O God, vouchsafe, ac- cept my tears.
QUI Mariam absolvisti,	THOU who wast moved with Mary's grief,
Et latronem exaudisti,	Who didst absolve the convert thief,
Mihi quoque spem de- disti.	Dost bid me hope ; O ! give relief.
PRECES meæ non sunt dignæ ;	Do not reject my mourn- ful prayer ;
Sed tu bonus fac benignè,	Release me from that sinful snare,
Ne perénni cremer igne.	Which death and gaping hell prepare.
INTER oves locum præ- sta,	AMONG thy sheep give me a place ;
Et ab hædis me seques- tra,	Drive far the goats, th' infernal race ;
Statuens in parte dex- trâ.	Elect me as thy heir of grace.
CONFUTATIS maledictis,	FROM that most dismal deep abyss,
Flammis æcribus addic- tis,	Where flames devour, and serpents hiss,
Voca me cum benedic- tis.	Promote me to thy seats of bliss.
ORO supplex et acclinis,	PROSTRATE, my contrite heart I rend ;

Cor contritum, quasi cinis ;	I bow my head, my knees I bend ;
Gere curam mei finis.	On that last day be thou my friend.
LACRYMOSA dies illa,	THRICE sad and bitter day for those,
Qua resúrget ex favilla,	Who, stain'd with sin, did their life close ;
Judicándus homo reus.	Their doom shall be eternal woes.
Huic parce, Deus,	On those, who living did their best,
Pie Jesu, Dómine,	Bestow, O Lord, eternal rest,
Dona eis réquiem. Amen.	And grant them glory with the blest. Amen.

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## Occasional Collects, &c. at Mass for the Dead.

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*For all the Faithful Departed.*

*Collect.*

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy departed servants the full remission of their sins, that, through the help of pious supplications, they may obtain the pardon they have ever desired, who livest and reignest, one God, world without end. Amen.

*Secret.*

Look down favourably, O Lord, we beseech thee, on the sacrifice we offer for the

souls of thy servants, that as thou wert pleased to bestow on them the merit of Christian faith, thou wouldst also grant them the reward thereof, through Jesus Christ our Lord. Amen.

*Post Communion.*

Grant, we beseech thee, O Lord, that our humble prayers in behalf of the souls of thy servants, both men and women, may be profitable to them; that thou mayest deliver them from all their sins, and make them partakers of the redemption thou hast purchased for them. Through.

*For the 3rd, 7th, and 30th Day after  
Decease.*

*Collect.*

ADMIT, we beseech thee, O Lord, the soul of thy servant N., the third (seventh, or thirtieth) day of whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy. Through.

*Secret.*

Mercifully look down, we beseech thee, O Lord, on the offerings we make for the soul of thy servant N., that being purified by these heavenly mysteries, it may find rest in thy mercy. Through.

*Post Communion.*

Receive, O Lord, our prayers in behalf of the soul of thy servant N., that if any stains

of the corruption of this world still adhere to it, they may be washed away by thy forgiving mercy. Through.

### *For the Anniversary.*

#### *Collect.*

O God, the Lord of mercy, give to the soul of thy servant, whose anniversary we commemorate, a place of comfort, a happy rest, and the light of glory. Through.

#### *Secret.*

Favourably hear, O Lord, our humble prayers in behalf of the soul of thy servant, whose anniversary is this day, for whom we offer up this sacrifice of praise; that thou mayest vouchsafe to admit it to the fellowship of thy saints. Through.

#### *Post Communion.*

Grant, we beseech thee, O Lord, that the soul of thy servant, the anniversary of whose death we commemorate, being purified by this sacrifice, may obtain both pardon and eternal rest. Amen.

### *For Bishops or Priests.*

#### *Collect.*

O God, by whose favour thy servants were raised to the dignity of bishops, (or priests,) and thus honoured with the apostolic functions; grant, we beseech thee, that they may

be admitted to the eternal fellowship of thy apostles in heaven. Through.

*Secret.*

Accept, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants, bishops, (or priests,) that those whom in this life thou didst honour with the episcopal (or priestly) dignity, thou mayest join to the fellowship of thy saints in the kingdom of heaven. Through.

*Post Communion.*

Grant, we beseech thee, O Lord, by thy merciful clemency which we have implored on behalf of the souls of thy servants, bishops, (or priests,) that by thy mercy they may eternally enjoy thy presence, in whom they have hoped and believed. Through.

**For Brethren, Friends, and Benefactors.**

*Collect.*

O God, the Author of mercy, and Lover of the salvation of mankind, we address thy clemency in behalf of our brethren, relations, and benefactors, who have departed this life, that by the intercession of blessed Mary, ever a Virgin, and all thy saints, thou wouldst receive them into the enjoyment of eternal happiness. Through.

*Secret.*

O God, whose mercy is infinite, graciously hear the prayers which we, thy humble ser-



vants, offer thee, and grant to the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins, through these mysteries of our salvation. Through.

*Post Communion.*

Grant, we beseech thee, O almighty and merciful God, that the souls of our brethren, friends, and benefactors, for whom we have offered this sacrifice to thy Majesty, being, by virtue of these mysteries, purified from all sin, may, through thy mercy, receive the blessing of perpetual light. Through.

O BLESSED Lord, who didst sanctify our tears for those that are not, by weeping over the grave of Lazarus, comfort us in our affliction, that we be not sorrowful even as those who have no hope. Thou hast been graciously pleased to promise that the prayer of a just man shall avail much with thee. O give us grace to become just, that so our prayers for ourselves, and for those that sleep in thee, may be available in thy sight: and knowing perfectly that the day of the Lord shall so come as a thief in the night, may we lay up treasures in heaven, by deeds of mercy and by words of edification. May we redeem our sins by alms-giving, and those of the dead retain them not. May we love the brethren in thee, and for thee, thus shall we be assured of passing from death to life, and suffer us not to offend in word, that we may become perfect men. May we diligently keep thy word, for thus we have the promise that we shall not

see death for ever. May we emulate the patience of thy servant Job under all the afflictions of this life, may the blessings of him that is ready to perish come upon us, and may we cause the widow's heart to sing for joy, that we may die in peace, and multiply our days as the sand. Thus justified through faith in thee, may we pray for our departed brethren, hoping that then thou wilt accept *us*, and "not deal with *them* after their folly, if they have not spoken or done the thing that is right," but that thou wilt ransom them from the power of the grave, and translate them into thy heavenly mansion, by thine all-powerful merits, which were able to save the world. Amen.

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### Litany for Lent.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O God, who willest not the death of a sinner, but that he be converted and live, have mercy upon us.

O God, to whom Moses was well pleasing by fasting forty days on the mount, give us grace to fast in the same holy spirit.

O God, who didst deliver the Israelites, humbling themselves before thee in prayer and fasting, give us grace to fast in the same holy spirit.

O God, who didst spare the Ninivites, doing penance in fasting, sackcloth, and ashes, give us grace to fast in the same holy spirit.

O God, who didst assist Judith, seeking thee in prayer and fasting,

O God, who didst spare Esther and her people, humbling themselves before thee in prayer and fasting,

O God, who, by thy prophets, didst call upon thy sinful people to return to thee in fasting, weeping, and mourning,

O God, by whose holy will, thine only Son, our Lord Jesus Christ, did fast forty days in the desert, to show us how to overcome the temptations of the devil,

O Jesus, who, being about to redeem the world, didst send the Baptist, in the spirit of self-denial, to preach penance unto the remission of sin,

O Jesus, who didst teach thine apostles how powerful prayer and fasting were for casting out devils,

Be merciful unto us, spare us, O Lord.

Be merciful unto us, graciously hear us, O Lord.

From all abuse of this holy time by undue contrivances of appetite,

From neglecting the true spirit of mortification, which giveth life, and adhering only to the letter which killeth,

From a spirit of dissipation in these days of retirement,

By thy fasting and temptation in the desert,

By thine infinite love, which moved thee thus to become our example,

By that bitter cup, which was given thee to drink by thine eternal Father,

Give us grace to fast in the same holy spirit.

Deliver us, O Lord.

By all whatever thou didst suffer for our redemption, deliver us, O Lord.

We sinners do beseech thee to hear us.

That in the true spirit of penance, we chastise our bodies, and bring them into subjection,

That when we fast, we be not as the hypocrites, of a sad countenance; but fast with sincerity before thee, who, seeing in secret, wilt reward us,

That, avoiding whatever maketh our fast an abomination in thy sight, we may crucify the flesh with the desires thereof,

That, in the day of our fast, we may loosen the bands of wickedness, and deal our bread to the hungry,

That the earnest desire of finding mercy, may be our motive for undertaking this fast,

That the multitude of our offences, and the sense of our own frailty, may oblige us to be faithful to it,

That the uncertainty of life, and the memory of our being dust and ashes, may make us cheerfully submit to its privations,

That we may not neglect this acceptable time, these days of mercy and salvation, but bring forth fruits worthy of repentance,

That keeping these forty days in humble imitation of thy spirit of prayer and mortification, we may resist all the temptations of vanity, and thus overcoming the devil, have thine angels come to minister unto us,

We beseech thee to hear us.

That putting off the old man, we may  
put on the new, created according to  
God, in justice and holiness of truth,

That we endeavour to bear one an-  
other's burdens, and communicate what  
we have to the distressed, because with  
such sacrifice thou art well pleased,

That by good works we strive to make  
our calling and election sure,

That by thy Spirit we mortify the  
deeds of the flesh, and thus be worthy  
to become thy holy temples,

We beseech thee to hear us.

Lamb of God, who takest away the sins of  
the world, hear us, O Lord.

Lamb of God, who takest away the sins of  
the world, spare us, O Lord.

Lamb of God, who takest away the sins of  
the world, have mercy on us.

#### LET US PRAY.

O God, who by sin art offended, and by  
penance pacified, mercifully grant that thy  
people, who, by abstinence, mortify their  
bodies, may, by the observance of thy law,  
abstain from all things displeasing to thee.  
Stretch forth, O Lord, over thy faithful the  
right hand of thy power, that, seeking thee  
with all their hearts, and loving their neigh-  
bour as themselves, they may effectually ob-  
tain what they humbly ask, in the name of  
Jesus Christ, our Lord. Amen.

## Titanq of the Passion.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Jesus, who didst take upon thee the form of a servant, who wast despised and rejected of men, a man of sorrows, and acquainted with grief,

Jesus, who, in thy desolation of heart, didst prostrate thyself to the ground in prayer, and in thine agony wast bathed in a sweat of blood,

Jesus, who wast betrayed by Judas, and forsaken by all thy chosen disciples,

Jesus, who wast falsely accused before Annas and Caiphas, wast struck on the face, and didst suffer contradictions from sinners,

Jesus, most meek and humble of heart, who knewest no sin, neither was guile found in thy mouth, who, when thou wast reviled, reviledst not again; when thou sufferedst, threatenedst not,

Jesus, who gavest thy back to the whips, and thy cheeks to them who plucked off the hair,

Jesus, who wast despised by Herod, and by him clothed as a fool,

Jesus, who hadst a murderer preferred before thee, and wast delivered up by thine unjust judge to the will of the Jews,

Jesus, who was scourged at the pillar, crowned with thorns, and struck with a reed,

Jesus, condemned to a disgraceful death, and crucified between two thieves,

Have mercy upon us.

Jesus, who wast blasphemed by all,  
derided by the Jews, mocked by the sol-  
diers, and reviled by malefactors,

Jesus, who in the extremity of thy  
thirst, hadst gall and vinegar given thee  
to drink,

Jesus, who prayedst to thy Father for  
thine enemies, and freely promisedst par-  
don to the penitent thief,

Jesus, who wast obedient to thy Father,  
even unto death, and having consummat-  
ed the redemption of man, didst commend  
thy departing spirit into his hands,

Jesus, who confirming the truth of thy  
Divinity by thy glorious resurrection, art  
now seated at the right hand of the Fa-  
ther, as the advocate of sinners,

We sinners do beseech thee to hear us.

That, being dead to sin, we may live to  
justice, and glory in nothing but the cross  
of Christ,

That we may always bear in our bodies  
the mortification of Jesus, and crucify  
our flesh with the desires thereof,

That with thy resignation we may take  
up our cross, and follow thee, and when,  
like thee, we faint by the way, may thy  
heavenly consolations lift us up,

That, with thy fervour, we may pray  
to the Father, and, with thy submission,  
say always, Father, not my will but thine  
be done,

That, looking up to thee, who for the  
joy set before thee, enduredst the cross,  
despising the shame, we be not wearied,  
or faint in our minds,

Have mercy upon us.

We beseech thee to hear us.

That, being cleansed from dead works, we may no more crucify to ourselves the Son of God, we beseech thee to hear us.

That, being buried with thee, we may henceforth walk with thee, in the newness of life, we beseech thee to hear us.

Lamb of God, &c.

LORD Jesus Christ, meek and humble of heart, who hast taught us the lesson of humility, both by word and example, since, being equal to the Father, thou tookest upon thee the form of a servant, humbling thyself even to the death of the cross, take from us all pride, that we may glory in nothing but the profession of thy name, think lowly of none but ourselves, or if we see any good in ourselves, acknowledge that it descends from thee, the Father of all good gifts, and give the glory, not to ourselves, but to thee, our Lord Jesus Christ. Amen.

MOST bounteous Lord, who in bestowing thy gifts upon us, hast commanded us from those gifts to be liberal to our indigent brethren, incline our hearts to thy law, and not to avarice. Root out of them covetousness, the parent of all evils, that, sighing not after the riches of others, we may give our own, not with sorrow, or from necessity, but with a bounteous and discreet hand, with a heart overflowing with thankfulness to thee, and compassion to our needy brother, that we may be worthy, as cheerful givers, to enjoy the kingdom prepared for the merciful from the foundation of the world.

LORD Jesus Christ, who, that thou mightest give us a salutary lesson of abstinence, by word



and example, having taken on thee our frail nature, didst fast forty days, and thus teach men not to live on bread alone, but on the word of God, grant us to relish thy words sweeter than honey and the honey-comb, and to despise the incitements of appetite, making it not our god, but serving thee, our bounteous Lord, being mindful always of the unparalleled sufferings of thee, our dear Redeemer. Amen.

LORD Jesus Christ, who hast promised a blessing to the clean of heart, look down on our frailty, and renew a right spirit within us; assist us to subdue that concupiscence, which wars against the soul: thus overcoming this inward enemy, may we serve thee with the purity of thy Virgin Mother. Amen.

LORD Jesus Christ, who hast included the whole law in the love of God and our neighbour, grant us to love our Creator, Redeemer, and Comforter, with our whole soul, and our whole mind, since thou hast so loved us, as to lay down thy life for our sakes. Grant that we may love our neighbour as ourselves, sincerely rejoicing in his prosperity, or sympathizing in his adversity, and repelling all desires of envy or resentment, thus seek to please thee, who hadst compassion on the hungry multitude, and forgavest thy murderous enemies. Thou, who, like a lamb, wast led to the slaughter, and openest not thy mouth but to pray for thine executioners, instil into our hearts the virtue of meekness and patience, that, subduing anger, we may overcome evil with good; by our mildness, as with coals of fire, may the hearts of our enemies be inflamed

with mutual charity, and thus may we truly, with one mind and with one mouth, glorify thee on earth, and come at length before thy throne in heaven. Amen.

LORD Jesus, who avoidest no labour, and for us wast weary, hungry, and thirsty, expel from our hearts all sloth, that we may be active in all the duties of religion, and of our sphere of life, and employ ourselves for thy glory, and for our neighbours' good and edification, that our souls slumber not through sloth, but run with alacrity in the way of thy commandments, lest our tepidity move thee to anger. Enkindle within us the flame of thy charity, that being strengthened by thee we may labour by good works, through a right faith, to make our calling and election sure, that what our hand can do, we do quickly; thus may we please thee, and escape the judgment passed on the wicked and slothful servant. Amen.

O GOD, who willest not the death of sinners, we beseech thee, by the rigour of thy life, to pardon the indulgence of ours; as thou didst absolve the penitent thief, so pardon us, repenting for our sins, that at the day of the revelation of the just judgments of God, the word of malediction strike us not. Grant us to flee from evil, and to do good, to seek peace, and to pursue it, that where sin hath abounded, there grace may flourish. Remember, Lord Jesus, that it is not thy will to lose one of these whom thy Father gave thee, that what *we* owed thou hast paid, what *we* have done of evil thou hast expiated, who livest and reignest, world without end. Amen.

## Prayer of St. Ignatius.

RECEIVE, O Lord, my memory, my will, my understanding, and entire liberty. Thou hast given me all I have, and I surrender all to thy Divine will, that thou mayest dispose of me as it shall please thee. Give me only thy love and thy grace, and I shall be happy, and shall have no more to ask !

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## Litany of St. Ignatius.

LORD, have mercy on us, &c. &c.  
God the Father of heaven, &c. &c.  
Holy Mary, conceived without sin,  
St. Ignatius, founder of the Society of  
Jesus,  
Zealous champion of the blessed Virgin  
Mary,  
Confunder of heresy,  
Support of the Church militant,  
Helper of those who combat for the faith,  
Strength of youth,  
Vessel of election,  
Enemy of vice,  
Imitator of the zeal of Jesus Christ,  
Light and glory of the Christian world,  
Enlightened Master of the spiritual life,  
Author of the spiritual exercises,  
Prodigy of humility,  
Model of obedience,  
Victim of Divine love,  
Refuge of the unfortunate,

Pray for us.

Consoler of the afflicted, pray for us.

Example of every virtue, pray for us.

Lamb of God, &c. &c.

*V.* Pray for us, O great St. Ignatius.

*R.* That we may be made worthy of the promises of Christ.

LET US PRAY.

O ALMIGHTY and eternal God! who through the ministry of blessed Ignatius, hast given to thy Church a new Order, to extend the knowledge and glory of thy name, grant that, strengthened by his example, and aided by his prayers, we may combat so valiantly on earth, as to merit to be crowned with him in heaven; through Jesus Christ our Lord. Amen.

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## Occasional Collects, Secrets, and Post Communions.

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*For Desiring the Prayers of the Saints.*

*Collect.*

GRANT, we beseech thee, O Almighty God, that the intercession of holy Mary, the Mother of God, and that of all the holy apostles, martyrs, confessors, virgins, and of all the elect, may every where bring joy to us: that while we celebrate their virtues, we may experience their patronage. Through the same.

*Secret.*

Be appeased, O Lord, with the offerings we have made; and by the intercession of blessed Mary, ever a Virgin, and of all thy saints, defend us from all dangers. Through

*Post Communion.*

We have received, O Lord, thy heavenly mysteries, celebrating the memory of blessed Mary, ever a Virgin, and of all thy saints; grant, we beseech thee, that what we perform here in time, we may receive the joyful effects of in eternity. Through.

*For the Pope.**Collect.*

O God, the Pastor and Governor of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed pastor over thy Church; and grant, we beseech thee, that, both by word and example, he may edify those that are under his charge, and with the flock intrusted to him, arrive at length at eternal happiness. Through.

*Secret.*

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint pastor over thy Church. Through.

*Post Communion.*

May the participation of this divine sacrament protect us, we beseech thee, O Lord,

and always procure safety and defence to thy servant N., whom thou hast appointed pastor over thy Church, together with the flock committed to his charge. Through.

### For all States of the Church.

#### *Collect.*

O ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is sanctified and governed; hear our humble prayers for all degrees thereof, that, by the assistance of thy grace, they may faithfully serve thee. Through.

#### *Secret.*

Grant thy servants, O Lord, the pardon of their sins, comfort in life, and thy perpetual protection, that persevering in thy service, they may always obtain thy mercy. Through.

#### *Post Communion.*

Deliver us, O Lord, we beseech thee, from all sin and from all enemies, thy servants, who offer their humble prayers to thee, that leading holy lives, they may be attacked by no misfortunes. Through.

### For a Congregation or Family.

#### *Collect.*

PRESERVE, O Lord, we beseech thee, this family from all misfortunes, through the intercession of blessed Mary, ever a Virgin;

and as in all humility they prostrate themselves before thee, do thou mercifully defend them from all the snares of their enemies. Through.

*Secret.*

Receive, we beseech thee, O Almighty God, our devout oblation; and by virtue of this sacrament defend thy servants from all adversity. Through.

*Post Communion.*

Having received the offerings of our redemption, grant, we beseech thee, O merciful God, that in the celebration thereof, we may find thy protection against all adversity. Through.

*In any Necessity.*

*Collect.*

O GOD, our refuge and our strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain. Through.

*Secret.*

Grant, O merciful God, that this sacrifice of our salvation may continually cleanse us from all our guilt, and defend us from all adversity. Through.

*Post Communion.*

We have received, O Lord, the sacred gifts

of thy mystery, beseeching thee, that what thou commandest us to do in remembrance of thee, may be a help to our weakness. Through.

### *In a Famine or Pestilence.*

#### *Collect.*

GRANT us, O Lord, the effect of our humble and pious prayers; and by thy goodness deliver us from this famine or pestilence, that men may be sensible such scourges proceed from thy anger and cease by thy mercy. Through.

#### *Secret.*

O God, who nourishest and renewest the two-fold substance of man by virtue of these sacramental gifts; mercifully grant that by their aid nothing may be wanting to our souls and bodies. Through.

#### *Post Communion.*

Feed those, we beseech thee, O Lord, with corporal food, whom thou art pleased to nourish with thy eternal mysteries. Through.

### *For Rain.*

#### *Collect.*

O GOD, in whom we live, move, and have our being, send us, we beseech thee, seasonable rain; that, enjoying a sufficiency of the necessaries of this life, we may aspire with



more confidence after those blessings which are eternal. Through.

*Secret.*

Be appeased, O Lord, with the offerings we make thee, and send us the aid of seasonable rain. Through.

*Post Communion.*

Grant us, we beseech thee, O Lord, wholesome rain; and water from heaven the drought of the earth. Through.

*For Fair Weather.*

*Collect.*

HEAR us, O Lord, crying out to thee, and grant our humble request of a dry season, that we, who are justly afflicted for our sins, may experience thy clemency and mercy. Through.

*Secret.*

May thy grace, O Lord, always go before and follow us; and mercifully receive, as consecrated to thy name, the offerings we bring for the remission of our sins; that by the intercession of thy saints, they may await us to salvation. Through.

*Post Communion.*

We beseech thy mercy, O Almighty God, that thou wouldst stop the overflowing of rain, and show us thy pleasing countenance. Through.

# The Quarant Ore,

OR

## FORTY HOURS' DEVOTION TO THE BLESSED SACRAMENT,

Was commenced at Milan, in the early part of the sixteenth century, and was introduced into Rome by St. Philip Neri, about the middle of the same century. It was sanctioned by Pope Clement VIII., and to encourage the devotion Pope Clement XIII. granted a plenary indulgence to the faithful who, on confessing their sins and receiving the blessed Eucharist, should visit any of the churches where this devotion was being carried on.

The indulgence may be gained, 1st, by visiting the blessed Sacrament once each day during the three days of exhibition. 2nd, to receive the most holy Sacrament on any of these days. It is not necessary to do so in the same church where the devotion is being carried on.

An indulgence of ten years and ten quadragesimæ was also granted by Pope Paul V. on the same conditions, for each visit made to the blessed Sacrament while thus exposed.\*

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\* See Prayers for the Exposition of the Most Holy Sacrament, at page 23 of Supplement.

## Vespers for Sundays.

### ADVICE OF ST. FRANCIS OF SALES.

Attend at Vespers and all the public devotions of the Church as much as possible. It is your duty to do so, that your good example may lead to the edification of others; and that your aspirations for the glory of God may be aroused and united with the aspirations of all. The public offices of the Church are ever preferable to private devotions; Jesus Christ having promised peculiar favour to those who should be assembled in his name.

*Our Father and Hail Mary being said in silence, the Priest sings aloud,*

V. DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, \* et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper,  
\* et in sæcula sæculorum. Amen. Alleluia.

*Before each of the Psalms an Antiphon, which varies according to the Festivals, is recited.*

Ant. Dixit Dominus.

*In Paschal time, the only Anthem to all the Psalms is Alleluia.*

### PSALM CIX.

DIXIT Dominus Domino meo: \* Sede à dextris meis.

2 Donec ponam inimicos tuos: \* scabellum pedum tuorum.

3 Virgam virtutis tuæ emittet Dominus ex Sion; \* dominare in medio inimicorum tuorum.

4 Tecum principium in die virtutis tuæ, in splendoribus sanctorum: \* ex utero ante luciferum genui te.

## Vespers for Sundays.

*The Our Father and Hail Mary being said in silence,  
the Priest sings aloud,*

V. INCLINE unto mine aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and  
to the Holy Ghost.

As it was in the beginning, is now, and ever  
shall be, world without end. Amen. Alleluia.

*Before each of the Psalms an Antiphon, which varies  
according to the Festivals, is recited.*

*Anth.* The Lord said.

*In Paschal time, the only Anthem to all the Psalms is  
Alleluia.*

### PSALM CIX.

THE Lord said to my Lord : Sit thou at my  
right hand.

2 Until I make thy enemies thy footstool.

3 The Lord will send forth the sceptre of  
thy power out of Sion : rule thou in the midst  
of thine enemies.

4 With thee is the principality in the day  
of thy strength, in the brightness of thy saints :  
from the womb, before the day-star, I begot  
thee.

5 Juravit Dominus, et non pœnitebit eum :  
\* tu es Sacerdos in æternum, secundum ordinem Melchisedech.

6 Dominus à dextris tuis : \* confregit in die iræ suæ reges.

7 Judicabit in nationibus, implebit ruinas :  
\* conquassabit capita in terra multorum.

8 De torrente in via bibet : \* propterea exaltabit caput. Gloria Patri, &c.

*Gloria Patria, &c. is said at the end of every Psalm.*

*Ant.* Dixit Dominus Domino meo, Sede à dextris meis.

*Ant.* Fidelia.

#### PSALM CX.

CONFITEBOR tibi, Domine, in toto corde meo : \* in concilio justorum, et congregatione.

2 Magna opera Domini : \* exquisita in omnes voluntates ejus.

3 Confessio et magnificentia opus ejus :  
\* et justitia ejus manet in sæculum sæculi.

4 Memoriam fecit mirabilium suorum, misericors et miserator Dominus : \* escam dedit timentibus se.

5 Memor erit in sæculum testamenti sui :  
\* virtutem operum suorum annuntiabit populo suo.

6 Ut det illis hæreditatem Gentium :  
\* opera manuum ejus, veritas et judicium.

7 Fidelia omnia mandata ejus, confirmata in sæculum sæculi : \* facta in veritate et æquitate.

5 The Lord hath sworn, and he will not repent : thou art a priest for ever, according to the order of Melchisedech.

6 The Lord, at thy right hand, hath crushed kings in the day of his wrath.

7 He shall judge the nations, he shall accomplish their ruin : he shall crush heads in the land of many.

8 He shall drink of the torrent in the way : therefore shall he lift up his head.

Glory be to the Father, &c.

*Anth.* The Lord said to my Lord, Sit thou at my right hand

*Anth.* Faithful.

PSALM CX.

I WILL praise thee, O Lord, with my whole heart : in the council of the just, and in the congregation.

2 Great are the works of the Lord : exquisite and agreeable to all his designs.

3 His work is praise and magnificence : and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and a gracious Lord : he hath given food to them that fear him.

5 He will be mindful for ever of his covenant : he will shew forth to his people the power of his works.

6 That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

7 All his ordinances are faithful, confirmed for ever and ever : made in truth and equity.

8 Redemptionem misit populo suo : \* mandavit in æternum testamentum suum.

9 Sanctum et terribile nomen ejus : \* initium sapientiæ timor Domini.

10 Intellectus bonus omnibus facientibus eum : \* laudatio ejus manet in sæculum sæculi.

*Ant.* Fidelia omnia mandata ejus : confirmata in sæculum sæculi.

*Ant.* In mandatis.

PSALM CXI.

BEATUS vir qui timet Dominum : \* in mandatis ejus volet nimis.

2 Potens in terra erit semen ejus : \* generatio rectorum benedicitur.

3 Gloria et divitiæ in domo ejus : \* et justitia ejus manet in sæculum sæculi.

4 Exortum est in tenebris lumen rectis : \* misericors, et miserator et justus.

5 Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : \* quia in æternum non commovebitur.

6 In memoria æterna erit justus : \* ab auditione mala non timebit.

7 Paratum cor ejus sperare in Domino, confirmatum est cor ejus : \* non commovebitur donec despiciat inimicos suos.

8 Dispensit, dedit pauperibus, justitia ejus manet in sæculum sæculi : \* cornu ejus exaltabitur in gloria.

9 Peccator videbit et irascetur, dentibus

8 He hath sent redemption to his people :  
he hath commanded his covenant for ever.

9 Holy and terrible is his name : the fear  
of the Lord is the beginning of wisdom.

10 A good understanding to all that do it :  
his praise continueth for ever and ever.

*Anth.* Faithful are all his ordinances ; con-  
firmed for ever and ever.

*Anth.* In his commandments.

PSALM CXI.

BLESSED is the man that feareth the Lord :  
he shall delight exceedingly in his command-  
ments.

2 His seed shall be mighty upon the earth :  
the generation of the righteous shall be  
blessed.

3 Glory and wealth shall be in his house :  
and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in  
darkness : he is merciful, and compassionate,  
and just.

5 Acceptable is the man that showeth mer-  
cy and lendeth : he shall order his words with  
judgment, because he shall not be moved for  
ever.

6 The just shall be in everlasting remem-  
brance : he shall not fear the evil hearing.

7 His heart is ready to hope in the Lord,  
his heart is strengthened : he shall not be  
moved until he look over his enemies.

8 He hath distributed, he hath given to the  
poor, his justice remaineth for ever and ever :  
his horn shall be exalted in glory.

9 The wicked shall see and shall be angry ;



suis fremet et tabescet : \* desiderium peccatorum peribit.

*Ant.* In mandatis ejus cupit nimis.

*Ant.* Sit nomen Domini.

PSALM CXII.

LAUDATE pueri Dominum : \* laudate nomen Domini.

2 Sit nomen Domini benedictum : \* ex hoc nunc, et usque in sæculum.

3 A solis ortu usque ad occasum : \* laudabile nomen Domini.

4 Excelsus super omnes gentes Dominus : \* et super cœlos gloria ejus.

5 Quis sicut Dominus Deus noster, qui in altis habitat : \* et humilia respicit in cœlo et in terra ?

6 Suscitans à terra inopem : et de stercore erigens pauperem.

7 Ut collocet eum cum principibus : \* cum principibus populi sui.

8 Qui habitare facit sterilem in domo : \* matrem filiorum lætantem.

*Ant.* Sit nomen Domini benedictum in sæcula.

*Ant.* Nos qui vivimus.

PSALM CXIII.

IN exitu Israel de Ægypto : \* domus Jacob de populo barbaro.

2 Facta est Judæa sanctificatio ejus : \* Israel potestas ejus.

3 Mare vidit et fugit : \* Jordanis conversus est retrorsum.

he shall gnash with his teeth and pine away :  
the desire of the wicked shall perish.

*Anth.* In his commandments he shall take  
great delight.

*Anth.* Let the name of the Lord.

PSALM CXII.

PRAISE the Lord, ye children : praise ye  
the name of the Lord.

2 Blessed be the name of the Lord : from  
henceforth, now, and for ever.

3 From the rising of the sun, unto the go-  
ing down of the same, the name of the Lord  
is worthy of praise.

4 The Lord is high above all nations : and  
his glory above the heavens.

5 Who is like unto the Lord our God, who  
dwelleth on high : and looketh down on the  
low things in heaven and in earth ?

6 Raising up the needy from the earth,  
and lifting up the poor out of the dunghill.

7 That he may place him with princes, with  
the princes of his people.

8 Who maketh a barren woman to dwell  
in her house, the joyful mother of children.

*Anth.* Let the name of the Lord be blessed  
for evermore.

*Anth.* We who are alive.

PSALM CXIII.

WHEN Israel went out of Egypt, the house  
of Jacob, from a barbarous people.

2 Judea was made his sanctuary, Israel his  
dominion.

3 The sea saw and fled : Jordan was turned  
back.

4 Montes exultaverunt ut arietes : \* et colles sicut agni ovium.

5 Quid est tibi mare, quod fugisti ? \* et tu Jordanis, quia conversus es retrorsum ?

6 Montes exultastis sicut arietes ? \* et colles sicut agni ovium.

7 A facie Domini mota est terra : \* à facie Dei Jacob.

8 Qui convertit petram in stagna aquarum : \* et rupem in fontes aquarum.

9 Non nobis, Domine, non nobis : \* sed nomini tuo da gloriam.

10 Super misericordia tua, et veritate tua : \* nequando dicant Gentes, ubi est Deus eorum ?

11 Deus autem noster in cœlo : \* omnia quæcumque voluit, fecit.

12 Simulacra Gentium argentum et aurum : \* opera manuum hominum.

13 Os habent, et non loquentur : \* oculos habent, et non videbunt.

14 Aures habent, et non audient : \* nares habent, et non odorabunt.

15 Manus habent, et non palpabunt : pedes habent, et non ambulabunt : \* non clamabunt in gutture suo.

16 Similes illis fiant qui faciunt ea : \* et omnes qui confidunt in eis.

17 Domus Israel speravit in Domino : \* adjutor eorum, et protector eorum est.

18 Domus Aaron speravit in Domino : \* adjutor eorum, et protector eorum est.

19 Qui timent Dominum speraverunt in Domino : \* adjutor eorum, et protector eorum est.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee : and thou, O Jordan, that thou wast turned back ?

6 Ye mountains, that ye skipped like rams, and ye hills, like the lambs of the flock ?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

8 Who turned the rock into pools of water, and the stony hill into fountains of water.

9 Not to us, O Lord, not to us ; but to thy name give glory.

10 For thy mercy, and for thy truth's sake : lest the Gentiles should say, Where is their God ?

11 But our God is in heaven : he hath done all things whatsoever he would.

12 The idols of the Gentiles are silver and gold, the works of the hands of men.

13 They have mouths and speak not : they have eyes and see not.

14 They have ears and hear not : they have noses and smell not.

15 They have hands and feel not : they have feet and walk not : neither shall they cry out through their throat.

16 Let them that make them become like unto them : and all such as trust in them.

17 The house of Israel hath hoped in the Lord : he is their helper and their protector.

18 The house of Aaron hath hoped in the Lord : he is their helper and their protector.

19 They that fear the Lord have hoped in the Lord : he is their helper and their protector.

20 Dominus memor fuit nostri : \* et benedixit nobis.

21 Benedixit domui Israel : \* benedixit domui Aaron.

22 Benedixit omnibus qui timent Dominum : \* pusillis cum majoribus.

23 Adjiciat Dominus super vos : \* super vos et super filios vestros.

24 Benedicti vos à Domino : \* qui fecit cælum et terram.

25 Cælum cæli Domino : \* terram autem dedit filiis hominum.

26 Non mortui laudabunt te, Domine : \* neque omnes qui descendunt in infernum.

27 Sed nos qui vivimus, benedicimus Domino : \* ex hoc nunc et usque in sæculum.

*Ant.* Nos qui vivimus benedicimus Domino.

*Ant.* Tempore Pascali, *Alleluia, Alleluia, Alleluia.*

*This Psalm is frequently sung instead of the In Exitu Israel.*

#### PSALM CXVI.

LAUDATE Dominum, omnes gentes : \* laudate eum, omnes populi.

2 Quoniam confirmata est super nos misericordia ejus : \* et veritas Domini manet in æternum.

Gloria Patri, &c.

#### THE LITTLE CHAPTER. 2 COR. I.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus

20 The Lord has been mindful of us, and has blessed us.

21 He hath blessed the house of Israel : he hath blessed the house of Aaron.

22 He hath blessed all that fear the Lord, both little and great.

23 May the Lord add blessings upon you : upon you and upon your children.

24 Blessed be you of the Lord, who made heaven and earth.

25 The heaven of heavens is the Lord's : but the earth he has given to the children of men.

26 The dead shall not praise thee, O Lord : nor any of them that go down to hell.

27 But we that live, bless the Lord : from this time, now, and for ever.

*Anth.* We who are alive, bless the Lord.

*Anth.* In Paschal time, *Alleluia*.

*This Psalm is frequently sung instead of the In Exitu Israel.*

PSALM CXVI.

O PRAISE the Lord, all ye nations : praise him, all ye people.

2 For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

THE LITTLE CHAPTER. 2 COR. I.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and

totius consolationis, qui consolatur nos in  
omni tribulatione nostra.

*R. Deo Gratias.*

HYMN.

1 Lucis Creator optime,  
Lucem dierum proferens,  
Primordiis lucis novæ,  
Mundi parans originem.

2 Qui mane junctum vesperi,  
Diem vocari præcipis ;  
Illabitur tetrum chaos,  
Audi preces cum fletibus.

3 Ne mens gravata crimine,  
Vitæ sit exul munere,  
Dum nil perenne cogitat,  
Seseque culpis illigat.

4 Cœleste pulset ostium :  
Vitale tollet præmium :  
Vitemus omne noxium :  
Purgemus omne pessimum.

5 Præsta, pater piissime,  
Patrique compar unice,  
Cum Spiritu Paraclito,  
Regnans per omne sæculum. Amen.

*V. Dirigatur, Domine, oratio mea.*

*R. Sicut incensum in conspectu tuo.*

*Then is said or sung the Anthem at Magnificat.*

CANTICLE OF THE BLESSED VIRGIN MARY.  
LUKE I. 46.

MAGNIFICAT \* anima mea Dominum.

2 Et exultavit spiritus meus : \* in Deo  
salutari meo.

3 Quia respexit humilitatem ancillæ suæ :  
\* ecce enim ex hoc, beatam me dicent omnes  
generationes.

the God of all consolation, who comforteth us in all our tribulation.

*R.* Thanks be to God.

HYMN.

1 O GREAT Creator of the light,  
Who, from the darksome womb of night,  
Brought'st forth new light at nature's birth,  
To shine upon the face of earth.

2 Who by the morn and ev'ning ray  
Hast measured time, and call'd it day :  
Vouchsafe to hear our prayers and tears,  
Whilst sable night involves the spheres.

3 Lest our frail mind, with sins defiled,  
From gift of life should be exiled,  
And whilst this passing world beguiles,  
Should sink a prey to Satan's wiles.

4 O may she soar to heaven above,  
The happy seat of life and love !  
O may she grieve for every sin,  
And all her faults to shun begin !

5 This prayer, most gracious Father, hear,  
Co-equal Son, incline thine ear ;  
Who, with the Holy Ghost and thee,  
Doth live and reign eternally. Amen.

*V.* Let my prayer ascend, O Lord.

*R.* Like incense in thy sight.

*Then is said or sung the Anthem at Magnificat.*

CANTICLE OF THE BLESSED VIRGIN MARY.  
LUKE I. 46.

My soul doth magnify the Lord.

2 And my spirit hath rejoiced in God my Saviour.

3 Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

2 A 2



4 Quia fecit mihi magna qui potens est :  
\* et sanctum nomen ejus.

5 Et misericordia ejus à progenie in progenies, \* timentibus eum.

6 Fecit potentiam in brachio suo : \* dispersit superbos mente cordis sui.

7 Deposuit potentes de sede : \* et exaltavit humiles.

8 Esurientes implevit bonis : \* et divites dimisit inanes.

9 Suscepit Israel puerum suum : \* recordatus misericordiæ suæ.

10 Sicut locutus est ad patres nostros : \* Abraham, et semini ejus in sæcula. Gloria Patri, &c.

*The Anthem at Magnificat is here repeated, after which the Prayer proper for the day is sung by the Priest.*

#### OREMUS.

EXCITA, quæsumus, Domine, potentiam tuam, et veni : ut ab imminentibus peccatorum nostrorum periculis te mereamur protigente eripi, te liberante salvari. Qui vivis, et regnas, in sæcula sæculorum. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pacé.

R. Amen.

Pater noster (*in silence*).

V. Dominus det nobis suam pacem.

R. Et vivam æternam. Amen.

4 Because he that is mighty hath done great things to me : and holy is his name.

5 And his mercy is from generation unto generation, to them that fear him.

6 He hath showed might in his arm : he hath scattered the proud in the conceit of their heart.

7 He hath put down the mighty ones from their seat : and hath exalted the humble.

8 He hath filled the hungry with good things : and the rich he hath sent empty away.

9 He hath received Israel, his servant : being mindful of his mercy.

10 As he spoke to our fathers : to Abraham and to his seed for ever. Glory, &c.

*The Anthem at Magnificat is here repeated, after which the Prayer proper for the day is sung by the Priest.*

LET US PRAY.

EXERT, we beseech thee, O Lord, thy power, and come, that through thy protection we may be freed from the imminent danger of our sins, and be saved by thy deliverance. Who livest and reignest, world without end. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Our Father (*in secret*).

V. The Lord give us his peace.

R. And eternal life. Amen.

## Anthems for particular Periods of the Year.

### *Anthem from the First Sunday of Advent till the Purification.*

ALMA Redemptoris mater, quæ pervia cœli  
Porta manes, et stella maris, succurre cadenti  
Surgere qui curat populo ; tu quæ genuisti,  
Natura mirante, tuum sanctum genitorem.  
Virgo prius ac posterius, Gabrielis ab ore  
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

OREMUS.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde : ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

*From the first Vespers of Christmas-Day, is said,*

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

OREMUS.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti : tribue, quæsumus, ut ipsam pro nobis intercedere sentiâmus, per quam meru-

# Anthems for particular Periods of the Year.

## *Antthem from the First Sunday of Advent till the Purification.*

MOTHER of Jesus, heaven's open gate,  
Star of the sea, support the falling state  
Of mortals; thou, whose womb thy Maker bore,  
And yet (strange thing !) a Virgin as before,—  
Who didst from Gabriel's "Hail!" the news  
receive,

Repenting sinners by thy prayers relieve.

V. The angel of the Lord declared unto  
Mary.

R. And she conceived by the Holy Ghost.

## LET US PRAY.

POUR forth, we beseech thee, O Lord, thy  
grace into our hearts; that we, to whom the  
incarnation of Christ thy Son was made  
known by the message of an angel, may, by  
his passion and cross, be brought to the glory  
of his resurrection, through the same Christ  
our Lord. Amen.

*From the first Vespers of Christmas-Day, is said,*

V. After child-birth, thou didst remain a  
pure virgin.

R. O Mother of God, intercede for us.

## LET US PRAY.

O GOD, who by the fruitful virginity of  
blessed Mary, hast given to mankind the  
rewards of eternal salvation: grant, we be-  
seech thee, that we may experience her inter-

imus Auctorem vitæ suscipere, Dominum nostrum Jesum Christum, Filium tuum. Amen.

*Anthem from the Purification till Maundy Thursday.*

Ave, Regina cœlorum,  
Ave, Domina angelorum,  
Salve radix, salve porta,  
Ex qua mundo lux est orta.  
Gaude, Virgo gloriosa,  
Super omnes speciosa ;  
Vale, ô valde decora,  
Et pro nobis Christum exora.

V. Dignare me, laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

OREMUS.

CONCEDE, misericors Deus, fragilitati nostræ præsidium : ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, à nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen.

*Anthem from Holy Saturday till Trinity Eve.*

REGINA cœli, lætare, Alleluia.  
Quia quem meruisti portare, Alleluia.  
Resurrexit sicut dixit, Alleluia.  
Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

cession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

*R.* Amen.

*Anthem from the Purification till Maundy Thursday.*

HAIL, Mary, Queen of heavenly spheres,—  
Hail, whom the angelic host reveres !  
Hail, fruitful root ! hail, sacred gate,  
Whence the world's light derives its date !  
O glorious Maid, with beauty blest,  
May joys eternal fill thy breast ;  
Thus crown'd with beauty and with joy,  
Thy prayers for us with Christ employ.

*V.* Vouchsafe, O sacred Virgin, to accept our praises.

*R.* Give us strength against our enemies.

LET US PRAY.

GRANT us, O merciful God, strength against our enemies, that we, who celebrate the memory of the holy Mother of God, may be enabled to rise again from our iniquities. Through the same Christ our Lord. Amen.

*Anthem from Holy Saturday till Trinity Eve.*

TRIUMPH, O Queen of heaven, to see, Alleluia.  
The sacred infant born of thee, Alleluia.  
Return in glory from the tomb, Alleluia.  
O by thy prayers prevent our doom, Alleluia.

*V.* Rejoice, and be glad, O Virgin Mary, Alleluia.

*R.* For the Lord is truly risen, Alleluia.

## OREMUS.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

*Anthem from Trinity-Eve till Advent.*

SALVE, Regina, mater misericordiæ! — vita, dulcedo, et spes nostra, salve!

Ad te clamamus exules filii Hevæ,

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

## OREMUS.

OMNIPOTENS sempiternæ Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereatur, Spiritu Sancto co-operante, præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessionem ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

V. Divinum auxilium maneat semper nobiscum. Amen.

LET US PRAY.

O GOD, who hast vouchsafed, by the resurrection of thy Son our Lord Jesus Christ, to fill the world with joy; grant, we beseech thee, that through the intercession of the blessed Virgin Mary, his Mother, we may receive the joys of eternal life. Through, &c. Amen.

*Antem from Trinity-Eve till Advent.*

HAIL, happy Queen, thou mercy's parent, hall,  
Life, hope, and comfort of this earthly vale.  
To thee we, Eva's wretched children, cry,  
In sighs and tears, to thee we suppliants fly.  
Rise, glorious advocate, exert thy love,  
And let our vows those eyes of pity move.  
O sweet, O pious Maid! for us obtain,  
For us, who long have in our exile lain,  
To see thy infant Jesus, and with him to reign.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

ALMIGHTY and eternal God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through, &c.

R. Amen.

V. May the Divine assistance remain always with us.



## The Complin.

*The Lector begins by asking the Officiant's benediction, which is given in these words.*

*The Blessing.*—May the Lord Almighty grant us a quiet night, and a perfect end. Amen.

### THE SHORT LESSON. 1 PETER V.

BRETHREN, be ye sober, and watch : for your adversary the devil, like a roaring lion, goes round about seeking whom he may devour ; whom resist ye strong in faith. But thou, O Lord, have mercy on us.

*R.* Thanks be to God.

*V.* Our help is in the name of the Lord.

*R.* Who made heaven and earth.

*Our Father, &c.* I confess, &c.

*V.* Convert us, O Lord our Saviour.

*R.* And turn away thy wrath from us.

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

Glory be to the Father, &c. As it was in the beginning, &c.

*Anth.* Have mercy, &c.

### PSALM IV. *Cum invocarem.*

WHEN I called upon him, the God of my justice heard me ; when I was in distress, thou hast enlarged me.

Have mercy on me, and hear my prayer.

O ye sons of men, how long will ye be dull of heart ? Why do ye love vanity and seek after lies ?

Know ye also that the Lord hath made his *holy One* wonderful ; the Lord will hear me when I shall cry unto him.

Be ye angry and sin not ; the things ye say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord : many say, Who sheweth us good things ?

The light of thy countenance, O Lord, is signed upon us ; thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace in the self-same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope. Glory be to the Father, &c.

PSALM XXX. *In te, Domine.*

IN thee, O Lord, have I hoped, let me never be confounded : deliver me in thy justice.

Bow down thine ear to me, make haste to deliver me.

Be thou unto me a God, a protector ; and a house of refuge, to save me.

For thou art my strength and my refuge ; and for thy name thou wilt lead me and nourish me.

Thou wilt bring me out of this snare, which they have hid for me, for thou art my Protector.

Into thy hands I commend my spirit, thou hast redeemed me, O Lord the God of truth.

Glory be to the Father, &c.

PSALM XC. *Qui habitat.*

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge; my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp sword.

He will overshadow thee with his shoulders, and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day; of the business that walketh about in the dark; of invasion, or of the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand; but the evil shall not come nigh thee.

But thou shalt consider with thy eyes, and shalt see the reward of sinners.

Because thou, O Lord, art my hope; thou hast made the Most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up; lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk; thou shalt trample upon the lion and the dragon.

Because he hath hoped in me, I will deli-

ver him : I will protect him, because he hath known my name.

He shall cry to me, and I will hear him ; I am with him in his trouble ; I will deliver him, and I will glorify him.

I will fill him with length of days ; and I will show him my salvation. Glory, &c.

PSALM CXXXIII. *Ecce nunc benedicite.*

BEHOLD now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of *Sion* bless thee, he that made heaven and earth. Glory, &c.

*Anth.* Have mercy on me, O Lord, and hear my prayer.

#### THE HYMN.

BEFORE the closing of the day,  
Creator, we thee humbly pray,  
That for thy wonted mercy's sake,  
Thou us under protection take.

May nothing in our minds excite  
Vain dreams and phantoms of the night ;  
Our enemies repress, that so  
Our bodies no uncleanness know.

In this, most gracious Father, hear  
With Christ, thy equal Son, our prayer,  
Who with the Holy Ghost, and thee,  
Doth live and reign eternally. Amen.

## THE LITTLE CHAPTER. JEREMIAH XIV.

BUT thou, O Lord, art among us ; and thy holy name is invoked upon us ; forsake us not, O Lord our God.

*R.* Thanks be to God.

*V.* Into thy hands, O Lord, I commend my spirit.

*R.* Into thy hands, O Lord, &c.

*V.* Thou hast redeemed us, O Lord God of truth.

*R.* I commend my spirit.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* Into thy hands, O Lord, I commend my spirit.

*V.* Keep us, O Lord, as the apple of thine eye.

*R.* Protect us under the shadow of thy wings.

*Anth.* Save us.

## NUNC DIMITTIS. LUKE II.

*The Canticle of Simeon.*

Now dost thou dismiss thy servant, O Lord, according to thy words, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all people.

A light to the revelation of the Gentiles, and the glory of thy people Israel. Glory, &c.

*Anth.* Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Our Father, &c.

*V.* Lead us not into temptation.

*R.* But deliver us from evil. *I believe in God, &c.*

*V.* The resurrection of the body.

*R.* And life everlasting.

*V.* Blessed art thou, O Lord, the God of our fathers.

*R.* And worthy of praise, and glorious for ever.

*V.* Let us bless the Father, and the Son, with the Holy Ghost.

*R.* Let us praise him and magnify him for ever.

*V.* Thou art blessed, O Lord, in the firmament of heaven.

*R.* And worthy of praise, and glorious, and magnified for ever.

*V.* May the Almighty and merciful Lord bless and keep us.

*R.* Amen.

*V.* Vouchsafe, O Lord, this night.

*R.* To keep us without sin.

*V.* Have mercy on us, O Lord.

*R.* Have mercy on us.

*V.* Let thy mercy be upon us, O Lord.

*R.* As we have put our trust in thee.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

LET US PRAY.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all the snares of

the enemy ; let thy holy angels dwell herein, to keep us in peace ; and let thy blessing be upon us for ever, through our Lord Jesus Christ. Amen.

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and keep us. Amen.

Then follow an Anthem and Prayer, in commemoration of the blessed Virgin, which differ according to the different seasons of the year. Our Father. Hail Mary. I believe in God.

## Various Hymns throughout the Year.

### For the Feasts of the Cross.

#### VEXILLA REGIS.

VEXILLA regis prode-	BEHOLD the royal en-
unt !	signs fly,
Fulget crucis mysteri-	Bearing the cross's mys-
um,	tery :
Qui vita mortem pertu-	When life itself did death
lit,	endure,
Et morte vitam protulit.	And by that death did
	life procure.
Quæ vulnerata lanceæ	A cruel spear let out a
	flood
Mucrone diro criminum	Of water, mix'd with
	saving blood ;

Ut nos lavaret sordibus,	Which, gushing from the Saviour's side,
Manavit unda et sanguine.	Drown'd our offences in the tide.
Impleta sunt, quæ concinit	The mystery we now unfold,
David fideli carnine,	Which David's faithful verse foretold,
Dicendo nationibus,	Of our Lord's kingdom, while we see
Regnavit a ligno Deus.	God ruling nations from a tree.
Arbor decora et fulgida,	O lovely tree! whose branches wore
Ornata regis purpura	The royal purple of his gore,
Electa digno stipite,	How glorious does thy body shine,
Tam sancta membra tangere.	Supporting members so divine!
Beata, cujus brachiis	The world's blest balance thou wert made,
Pretium pendit seculi	Thy happy beams its purchase weigh'd
Statera facta corporis	And bore his limbs, who snatch'd away
Tulitque prædam tartari.	Devouring hell's expected prey.
O crux ave, spes unica,	Hail, cross! our hope, on thee we call,
Hoc passionis tempore.	Who keep this mournful festival.

*On the Finding of the Cross, is said,*

Paschale quæ fers gaudium.	Now, in this joyful Paschal time.
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*On the Exaltation of the Cross,*

In hac triumphi gloria	In this triumphant festival,
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Piis adauge gratiam,	Grant to the just increase of grace,
Reisque dele crimina.	And every sinner's crimes efface.
Te, fons salutis, Trin- tas,	Blest Trinity! we praises sing
Collaudet omnis spiri- tus,	To thee, from whom all graces spring;
Quibus crucis victoriam,	Celestial crowns on those bestow,
Largiris adde præmium.	Who conquer by the cross below.
V. Eripe me, Domine, ab homine malo.	V. Deliver me, O Lord, from the wicked man.
R. A viro iniquo eripe me.	R. From the unjust man deliver me.

## The Plaint of the Blessed Virgin.

### STABAT MATER.

STABAT Mater dolorosa,	BENEATH the world's redeeming rood,
Juxta crucem, lacry- mosa,	The most afflicted Mo- ther stood,
Dum pendebat Filius.	Mingling her tears with her Son's blood,
Cujus animam gemen- tem	As that flow'd down from every part,
Contristatam et dolen- tem,	Of all his wounds she felt the smart;
Pretransivit gladius.	What pierced his body pierced her heart.
O quam tristis et afflicta	Who can with tearless eyes look on,
Fuit illa benedicta	While such a Mother, such a Son,
Mater Unigeniti.	Wounded and gasping, does bemoan.

Quæ mærebat, et dole-  
bat,  
Et tremebat cum vide-  
bat  
Nati pœnas inclyti.

Quis est homo qui non  
fleret,  
Christi matrem si vide-  
ret,  
In tanto supplicio ?

Quis posset non contris-  
tari  
Piam matrem contem-  
plari  
Dolentem cum Filio ?

Pro peccatis suæ gentis

Vidit Jesum in tormen-  
tis  
Et flagellis subditum.

Vidit suum dulcem na-  
tum  
Morientem, desolatum,

Dum emisit spiritum.

Eja mater, fons amoris,

Me sentire vim doloris

Fac ut tecum lugeam.

Fac ut ardeat cor meum

In amando Christum  
Deum,  
Ut sibi complaceam.

O worse than Jewish-  
heart, that could  
Unmoved behold the  
double flood  
Of Mary's tears and Je-  
sus' blood !

Alas ! our sins, they were  
not his,  
In this atoning sacrifice,

For which he bleeds, for  
which he dies.

When graves were o-  
pen'd, rocks were rent,  
When nature, and each  
element,

His torments and her  
grief resent,

Shall man, the cause of  
all his pain

And all his grief, shall  
sinful man

Alone insensible re-  
main ?

Ah ! pious Mother, teach  
my heart

Of sighs and tears the  
holy art,

And in thy grief to bear  
a part.

The sword of grief which  
did pass through

Thy very soul, O may it  
now

Upon my heart a wound  
bestow.

Great Queen of sorrows !  
in thy train

Let me a mourner's place  
obtain,

With tears to cleanse all  
sinful stain.

<b>Sancta mater, istud agas</b>	<b>To heal the leprosy of sin,</b>
<b>Crucifixi sige plagas,</b>	<b>We must the cure with tears begin,</b>
<b>Cordi meo valide.</b>	<b>All flesh 's corrupt without their brine.</b>
<b>Tui nati vulnerati</b>	<b>Refuge of sinners, grant that we</b>
<b>Tam dignati pro me pati,</b>	<b>May tread thy steps, and let it be</b>
<b>Pœnas mecum divide.</b>	<b>Our sorrow not to grieve like thee.</b>
<b>Fac me vere tecum flere,</b>	<b>O may the wounds of thy dear Son</b>
<b>Crucifixo condolere</b>	<b>Our contrite hearts possess alone,</b>
<b>Donec ego vixero.</b>	<b>And all terrene affections drown.</b>
<b>Juxta crucem tecum stare</b>	<b>Those wounds which now the stars outshine,</b>
<b>Te libenter sociare</b>	<b>Those furnaces of love divine,</b>
<b>In planctu desidero.</b>	<b>May they our drossy souls refine,</b>
<b>Virgo virginum præclara,</b>	<b>And on us such impression make,</b>
<b>Mihi jam non sis amara,</b>	<b>That we of suffering, for his sake,</b>
<b>Fac me tecum plangere.</b>	<b>May joyfully our portion take.</b>
<b>Fac ut portem Christi mortem,</b>	<b>Let us his proper badge put on,</b>
<b>Passionis fac consortem,</b>	<b>Let 's glory in the cross alone,</b>
<b>Et plagas recolere ;</b>	<b>By which he marks us for his own ;</b>
<b>Fac me plagis vulnerari</b>	<b>That when the dreadful trial 's come</b>
<b>Cruce hac inebriari</b>	<b>For every man to hear his doom,</b>
<b>Ob amorem Filii.</b>	<b>On his right hand we may find room.</b>

Inflammatuſ et accen-  
ſuſ

Per te, Virgo, ſim de-  
fenſuſ,  
In die iudicii.

Fac me cruce cuſtodiri,  
Morte Chriſti præmuniri,  
Confoveri gratia.

Quando corpus morietur,  
Fac ut animæ donetur  
Paradiſi gloria. Amen.

V. Tuam ipſiuſ animam  
pertransivit gladius,

R. Ut revelentur ex  
multis cordibuſ cogi-  
tationeſ.

O hear uſ, Mary ! Jeſuſ,  
hear

Our humble prayerſ, ſe-  
cure our fear

When thou in judgment  
ſhalt appear.

Now give uſ ſorrow, give  
uſ love,

That, ſo prepared, we  
may remove

When call'd to ſeatſ of  
bliſſ above. Amen.

V. Thy own ſoul a ſword  
ſhall pierce,

R. That the thoughtſ of  
many heartſ may be  
revealed.

## The Hymn for Eaſter.

O FILII ET FILIÆ.

*Alleluia, Alleluia, Alleluia.*

O FILII et filiæ

Rex cœleſtiſ, Rex glo-  
riæ

Morte ſurrexit hodie.  
Alleluia.

Et mane prima ſabbati

Ad oſtium monumenti,

Accesserunt diſcipuli.  
Alleluia.

Et Maria Magdalene,

Et Jacobi, et Salome,

Venerunt corpus ungere.  
Alleluia.

PRAISE by mortals now  
be given,

On this day, from death  
hath riſen

The King of glory, King  
of heaven. Alleluia.

The morn of ſabbath  
ſcarce did beam,

When to hiſ monument  
there came

Diſcipleſ who adored hiſ  
name. Alleluia.

Magdalen and James's  
mother ſtood,

And with them Salome  
the good.

Hiſ body ſain embalm  
they would. Alleluia.

In albis sedens angelus	The angel sat in white all robed,
Prædixit mulieribus,	And to the women he foretold.
In Galilea est Dominus.	"In Galilee you 'll see the Lord." Alleluia.
Alleluia.	The message scarce did greet his ear.
Et Joannes apostolus	Swifter than Peter, John drew near
Cucurrit Petro citius,	To the Lord's tomb, with hope, with fear. Allel.
Monumento venit prius.	The disciples all assem- bled were,
Alleluia.	Among them Jesus did appear,
Discipulis astantibus,	His peace he gave, re- moved their fear. Allel.
In medio stetit Christus,	Thomas believed not, when 'twas said,
Dicens, Pax vobis omni- bus.	That Christ had risen from the dead,
Alleluia.	Until he saw the wounds that bled. Alleluia.
Ut intellexit Didymus,	"My hands, my side, my feet, O see!
Quia surrexerat Jesus,	Thomas, wounds that bled for thee,
Remansit fere dubius.	Renounce thine incred- ulity." Alleluia.
Alleluia.	When Thomas Jesus had survey'd,
"Vide, Thoma, vide la- tus,	And on his wounds his fingers laid,
Vide pedes, vide manus,	"Thou art my Lord and God!" he said. Allel.
Noli esse incredulus."	Blessed are they who have not seen,
Alleluia.	And yet whose faith en- tire hath been;
Quando Thomas vidit Christum,	Them, endless joy from pain shall screen. Allel.
Pedes, manus, latum suum,	
Dixit, "Tu es Deus meus."	
Alleluia.	
Beati qui non viderunt,	
Et firmiter crediderunt,	
Vitam æternam habebunt.	
Alleluia.	

In hoc festo sanctissimo,	On this most solemn
Sit laus et jubilatio ;	feast, let's raise
Benedicamus Domino.	Our hearts to God, in
Alleluia.	hymns of praise,
Ex quibus nos humili-	And bless the Lord in all
mas	his ways. Alleluia.
Devotas atque debitas	Our grateful thanks to
Deo dicamus gratias.	God let's give,
Alleluia.	In humblest manner
	while we live,
	For all the favours we
	receive. Alleluia.

### Hymnus for Pentecost.

#### VENI CREATOR.

VENI Creator Spiritus,	CREATING Spirit ! come,
Mentes tuorum visita,	possess
Imple superna gratia,	Our souls, and with thy
Quæ tu creasti pectora.	presence bless,
Qui Paraclitus diceris,	And in our hearts, framed
Domum Dei altissimi,	by thy hand,
Fons vivus ignis, chari-	Let thy celestial grace
tas,	command.
Et spiritalis unctio.	Thou who art call'd the
Tu septiformis munere,	Paraclete,
Digitus paternæ dex-	The Almighty Father's
teræ.	gift complete,
Tu rite promissum, Pa-	The living fountain, fire
tris,	and love,
Sermone ditans guttulis.	And sacred unction from
	above.
	Thou finger of the Fa-
	ther's hand,
	Who dost a sevenfold
	grace command ;
	Thou promised, from the
	Highest sent,
	In various language elo-
	quent.

Accende lumen sensi-  
bus,  
Infunde amorem cordi-  
bus,  
Infirma nostri corporis,

Virtute firmans perpeti.

Hostem repellas longius,

Pacemque donas protin-  
us,

Ductore sic te, prævio,

Vitemus omne noxium.

Per te, sciamus da Pa-  
trem,

Noscamus atque Filium,

Te utriusque Spiritum,

Credamus omni tem-  
pore.

Deo Patri sit gloria,

Et Filio, qui a mortuis

Surrexit, ac Paraclito

In sempiterna secula.

Amen.

*V.* Loquebantur variis  
linguis apostoli. Alle-  
luia.

*R.* Magnalia Dei.

Alleluia.

Purge with thy light our  
earthly parts,  
And with thy love in-  
flame our hearts ;  
Thus human weakness  
fortify

With everlasting con-  
stancy.

Far from us drive the  
infernai foe,

And peace, the fruit of  
love, bestow ;

Thus having thee, our  
safest Guide,

Let not our feet to evil  
slide.

Let us, by thee, the Fa-  
ther own,

And to us let the Son be  
known,

Let us believe in thee,  
who dost

From both proceed, the  
Holy Ghost.

To God the Father, and  
the Son,

Who rose from death, be  
glory done,

This praise for ever let's  
repeat,

To God the holy Para-  
clete.

*V.* The apostles spoke  
in divers tongues,

Alleluia.

*R.* The wonderful works  
of God.

Alleluia.

*The Sequence for Pentecost.*

## VENI SANCTE SPIRITUS.

COME, Holy Ghost, send down those beams,  
Which sweetly flow in silent streams,  
From thy bright throne above.

O come, thou Father of the poor,  
O come, thou source of all our store ;  
Come, fill our hearts with love.

O thou, of Comforters the best,  
O thou, the soul's delightful guest,  
The pilgrim's sweet relief ;  
Thou art our rest in toil and sweat,  
Refreshment in excessive heat,  
And solace in our grief.

O sacred Light ! shoot home thy darts,  
O pierce the centre of these hearts,  
Whose faith aspires to thee ;  
Without thy Godhead, nothing can  
Have any price or worth in man,  
Nothing can harmless be.

Lord ! wash our sinful stains away,  
Water from heaven our barren clay,  
Our wounds, our bruises heal ;  
To thy sweet yoke our stiff necks bow,  
Warm with thy fire our hearts of snow,  
Our wandering feet repeal.

O grant thy faithful, dearest Lord,  
Whose only hope is thy sure word,  
The seven gifts of thy Spirit ;  
Grant us in life, to obey thy grace,  
Grant us in death, to see thy face,  
And endless joys inherit.      Amen.



## Hymn for Christmas.

### ADESTE FIDELES.

YE faithful souls, rejoice and sing,  
To Bethlehem your trophies bring,  
Before the new-born angels' King,  
Come, let us him adore,  
Come, &c.

True God of God, true light of light,  
Born in the womb of Virgin bright,  
Begot, not made; true God of might,  
Come, let us him adore,  
Come, &c.

Angelic choirs, with joy now sing,  
The heavenly courts with echoes ring,  
Glory on high, to God our King,  
Come, let us him adore,  
Come, &c.

Jesus, whose life this day begun,  
The Father's co-eternal Son,  
Glory to him be ever sung,  
Come, let us him adore,  
Come, &c,

## A Hymn to our Saviour Jesus.

### ABRIDGED FROM ST. BERNARD.

JESUS, the only thought of thee,  
With sweetness fills my breast;  
But sweeter far it is to see,  
And on thy beauty feast.

No sound, no harmony so gay,  
Can art or music frame ;  
No thoughts can reach, no words can say,  
The sweets of thy blest name.

Jesus, our hope, when we repent,  
Sweet source of all our grace ;  
Sole comfort in our banishment,  
O ! what ! when face to face !

Jesus ! that name inspires my mind  
With springs of life and light ;  
More than I ask, in thee I find,  
And lavish in delight.

No art or eloquence of man  
Can tell the joys of love ;  
Only the saints can understand  
What they in Jesus prove.

Thee, then, I 'll seek retired apart,  
From world and business free ;  
When these shall knock, I 'll shut my heart,  
And keep it all for thee.

Before the morning light I 'll come,  
With Magdalen, to find,  
In sighs and tears, my Jesu's tomb,  
And there refresh my mind.

My tears upon his grave shall flow,  
My sighs the garden fill ;  
Then at his feet myself I 'll throw,  
And there I 'll seek his will.

Jesus, in thy blest steps I 'll tread,  
And walk in all thy ways ;  
I 'll never cease to weep and plead  
Till I 'm restored to grace.

O King of love, thy blessed fire  
 Does such sweet flames excite,  
 That first it raises the desire,  
 Then fills us with delight.

Thy lovely presence shines so clear  
 Through every sense and way,  
 That souls which once have seen thee near,  
 See all things else decay.

Come, then, dear Lord, possess my heart,  
 Chase thence the shades of night ;  
 Come pierce it with thy flaming dart,  
 And ever shining light.

Then I 'll for ever Jesus sing,  
 And with the saints rejoice ;  
 And both my heart and tongue shall bring  
 Their tribute to my dearest King,  
 In never-ending joys.      Amen.

### The Hymn of Thanksgiving.

#### TE DEUM.

THEE, sovereign God, our grateful accents  
 praise, [ways.  
 We own thee Lord, and bless thy wondrous  
 To thee, Eternal Father, earth's whole frame,  
 With loudest trumpets, sounds immortal fame.  
 Lord God of hosts! to thee the heavenly  
 powers,  
 With sounding anthems, fill the vaulted towers.  
 The Cherubim, thrice Holy, Holy, Holy, cry,  
 Thrice Holy, all the Seraphim reply,  
 And thrice returning echoes, endless songs  
 supply.

Both heaven and earth thy majesty display,  
And owe their beauty to thy glorious ray.  
Thy praises fill the loud apostles' choir,  
The train of prophets in the song conspire;  
Legions of martyrs in the chorus shine,  
And vocal blood to vocal music join.  
By these thy church inspired, with heavenly  
art,  
Around the world maintains a second part,  
And tunes her sweetest notes, O God, to thee,  
The Father of unbounded Majesty;  
The Son, adored co-partner of thy seat,  
And equal everlasting Paraclete.  
Thou King of glory, Christ of the Most High,  
Thou co-eternal, filial Deity;  
Thou, who to save the world's impending  
doom,  
Vouchsafed'st to dwell within a Virgin's womb,  
Old tyrant death disarm'd, before thee flew  
The bolts of heaven, and back their foldings  
drew,  
To give access, and make the faithful way;  
From God's right hand, thy filial beams display.  
Thou art to judge the living and the dead,  
Then spare those souls for whom thy veins  
have bled.  
O take us up amongst the blest above,  
To share with them thy everlasting love.  
Preserve, O Lord, thy people, and enhance  
Thy blessing on thine own inheritance.  
For ever raise their hearts and rule their ways.  
Each day we bless thee, and proclaim thy  
praise.  
No age shall fail to celebrate thy name,  
Nor hour neglect thy everlasting fame.

Preserve our souls, O Lord, this day from ill,  
Have mercy on us, Lord, have mercy still.  
As we have hoped, do thou reward our pain ;  
We've hoped in thee ; let not our hope be vain.

### Hymn at Vespers of the Blessed Virgin.

AVE, MARIS STELLA.

BRIGHT Mother of our Maker ! hail !  
Thou Virgin ever blest,  
The ocean's star by which we sail,  
And gain the port of rest.

While we this Ave thus to thee  
From Gabriel's mouth rehearse,  
O grant that peace our lot may be,  
And Eva's name reverse.

Release our long-entangled mind  
From all the snares of ill,  
With heavenly light instruct the blind,  
And all our vows fulfil.

Exert for us a mother's care,  
And us thy children own ;  
Prevail with him to hear our prayer,  
Who chose to be thy Son.

O spotless Maid ! whose virtues shine  
With brightest purity,  
Each action of our lives refine,  
And make us pure like thee.

Preserve our lives unstain'd from ill  
In this infectious way,  
That heaven alone our souls may fill  
With joys that ne'er decay.

To God the Father, endless praise,  
 To God the Son the same ;  
 And Holy Ghost, whose equal rays,  
 One equal glory claim.      Amen.

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## Litany of the Blessed Virgin Mary.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas unus Deus, miserere nobis.

Sancta Maria,  
 Sancta Dei Genitrix,  
 Sancta Virgo virginum,  
 Mater Christi,  
 Mater divinæ gratiæ,  
 Mater purissima,  
 Mater carissima,  
 Mater inviolata,  
 Mater intemerata,  
 Mater amabilis,  
 Mater admirabilis,  
 Mater Creatoris,  
 Mater Salvatoris,  
 Virgo prudentissima,  
 Virgo veneranda,  
 Virgo prædicanda,  
 Virgo potens,

Ora pro nobis.

Virgo clemens,  
 Virgo fidelis,  
 Speculum justitiæ,  
 Sedes sapientiæ,  
 Causa nostræ lætitiæ,  
 Vas spirituale,  
 Vas honorabile,  
 Vas insigne devotionis,  
 Rosa mystica,  
 Turris eburnea,  
 Domus aurea,  
 Fœderis arca,  
 Janua cœli,  
 Stella matutina,  
 Salus infirmorum,  
 Refugium peccatorum,  
 Auxilium Christianorum,  
 Consolatrix afflictorum,  
 Regina angelorum,  
 Regina patriarcharum,  
 Regina prophetarum,  
 Regina apostolorum,  
 Regina martyrum,  
 Regina confessorum,  
 Regina virginum,  
 Regina sanctorum omnium,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, misere nobis.

V Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

## Manner of Serving at Mass.

The Clerk, kneeling at the left hand of the Priest,  
must answer him as follows.



*P.* IN nomine Patris, et Filii, et Spiritus  
Sancti. Amen.

*Introibo ad altare Dei.*

*C.* Ad Deum qui lætificat juventutem  
meam.

*P.* Judica me, Deus, et discerne causam  
meam de gente non sancta; ab homine ini-  
quo et doloso erue me.

*C.* Quia tu es Deus fortitudo mea; quare  
me repulisti, et quare tristis incedo, dum  
affligit me inimicus.

*P.* Emitte lucem tuam et veritatem tuam;  
ipsa me deduxerunt et adduxerunt in montem  
sanctam tuam, et in tabernacula tua.

*C.* Et introibo ad altare Dei: ad Deum,  
qui lætificat juventutem meam.

*P.* Confitebor tibi, in cithara, Deus, Deus  
meus: quare tristis es, anima mea, et quare  
conturbas me?

*C.* Spera in Deo, quoniam adhuc confitebor  
illi, salutare vultus mei, et Deus meus.

*P.* Gloria Patri, et Filio, et Spiritui Sancto.

*C.* Sicut erat in principio, et nunc, et sem-  
per, et in sæcula sæculorum. Amen.

*P.* Introibo ad altare Dei.

*C.* Ad Deum qui lætificat juventutem  
meam.

*P.* Adjutorium nostrum in nomine Domini.

*C.* Qui fecit cælum et terram.

*P.* Confiteor Deo, &c.



Bow your head when the Priest begins the Confiteor, and continue bent till you also have finished it.

**C.** Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. **P.** Amen.

**C.** Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaelo Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater—*(here turn your head towards the Priest, and then go on)*—quia peccavi nimis cogitatione, verbo et opere,—*(striking your breast thrice, say,)*—mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater—*(here again turn towards the Priest)*—orare pro me ad Dominum Deum nostrum.

**P.** Misereatur vestri, &c. **C.** Amen.

**P.** Indulgentiam, absolutionem, &c.

**C.** Amen.

Bow your head until you come to \*.

**P.** Deus tu conversus vivificabis nos.

**C.** Et plebs tua lætabitur in te.

**P.** Ostende nobis, Domine, misericordiam tuam.

**C.** Et salutare tuum da nobis.

**P.** Domine, exaudi orationem meam.

**C.** Et clamor meus ad te veniat.

\***P.** Dominus vobiscum,

**C.** Et cum spiritu tuo.

Here you may rise to kneel on the lower step of the altar.

*P.* Kyrie eleison.      *C.* Kyrie eleison.

*P.* Kyrie eleison.      *C.* Christe eleison.

*P.* Christe eleison.      *C.* Christe eleison.

*P.* Kyrie eleison.      *C.* Kyrie eleison.

*P.* Kyrie eleison.

*P.* Dominus vobiscum ; or, *Flectamus genua.*

*C.* Et cum spiritu tuo ; or, *Levate.*

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

At the end of the Epistle say, "*Deo gratias.*" After the Gradual and Alleluia or Tract, remove the book to the Gospel side of the altar, and there placing it, turned a little towards the middle, return to the opposite, or Epistle side ; kneel, and make a low reverence as you pass the middle of the altar ; then stand up while the Gospel is read.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sequentia sancti Evangelii, &c.

Here make the sign of the cross, first, upon your forehead, secondly, upon your mouth, thirdly, upon your breast, and answer, "*Gloria tibi, Domine.*" At the end of the Gospel, say,

*C.* Laus tibi Christe.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

Here give the wine and water, and prepare the basin and towel for the Priest. When he has washed his hands, return and kneel in your former place ; and after he has said, "*Orate fratres,*" answer :

*C.* Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sursum corda.

*C.* Habemus ab Dominum.

*P.* Gratias agamus Domino Deo nostro.

*C.* Dignum et justum est.

Ring the bell each time the Priest pronounces the word "*Sanctus*," and when you see him spread his hands over the chalice, ring it again; and then proceed to the centre of the altar, where, kneeling whilst the Priest elevates the Host and Chalice, ring the bell with your right hand, and hold up the vestment with your left, and as often as you pass by the Blessed Sacrament, adore on your knees.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Et ne nos inducas in tentationem.

*C.* Sed libera nos a malo.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Pax Domini sit semper vobiscum.

*C.* Et cum spiritu tuo.

Ring the bell at each time the Priest pronounces the words "*Domine, non sum dignus*:" and when he has received the Chalice, if there be any communicants, give them the cloth; and, returning to your place, say the Confiteor, &c. After communion, serve the Priest with wine and water, for the Ablution. Remove the book to the Epistle side of the altar, and return again to your former place.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* *Ite, missa est; or, Benedicamus Domino.*

**C. Deo gratias.**

**NOTE.**—*In Masses for the Dead, the Priest says, "Requiescant in pace." C. Amen.*

Remove the book, if left open, then kneel in the centre before the altar, and receive the Priest's Blessing.

**P. Pater, et Filius, et Spiritus Sanctus.**

**C. Amen.** [*Then rise.*]

**P. Dominus vobiscum.**

**C. Et cum spiritu tuo.**

**P. Initium; or, Sequentia sancti Evangelii secundum, &c.**

**C. Gloria tibi, Domine.**

At the end of the Gospel, say :

**C. Deo gratias.**

## **De Profundis.**

### **PSALM CXXIX.**

**P. DE profundis clamavi ad te, Domine; Domine, exaudi vocem meam.**

**C. Fiant aures tuæ intendentes in vocem deprecationis meæ.**

**P. Si iniquitatis observaveris, Domine: Domine, quis sustinebit?**

**C. Quia apud te propitiatio est: et propter legem tuam sustinuit te, Domine.**

**P. Sustinuit anima mea in verbo ejus, speravit anima mea in Domino.**

**C. A custodia matutina usque ad noctem, speret Israel in Domino.**

**P. Quia apud Dominum misericordia; et copiosa apud eum redemptio.**

*C.* Et ipse redimet Israel ex omnibus iniquitatibus ejus.

*P.* Requiem æternam dona eis, Domine.

*C.* Et lux perpetua luceat in eis.

*P.* A porta inferi.

*C.* Erue, Domine, animas eorum.

*P.* Requiescant in pace. *C.* Amen.

*P.* Domine, exaudi orationem meam.

*C.* Et clamor meus ad te veniat.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

At the end of the Prayer, say :

*C.* Amen.

*P.* Requiem æternam dona eis, Domine.

*C.* Et lux perpetua luceat in eis.

*P.* Requiescant in pace. *C.* Amen.

## Prayers for the use of the Society of St. Vincent of Paul.

### *At the opening of the Sitting.*

IN the name of the Father, &c.

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love.

*V.* Send forth thy Spirit, and they shall be created.

*A.* And thou wilt renew the face of the earth.

LET US PRAY.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant

that by the same Holy Spirit we may ever be truly wise, and rejoice in his consolations. Through Christ our Lord. Amen.

*P.* St. Vincent de Paul.

*R.* Pray for us.

In the name of the Father, &c.

*The Closing Prayers.*

In the name of the Father, &c.

*P.* St. Vincent de Paul.

*R.* Pray for us.

LET US PRAY.

O MOST loving Jesus, who didst raise up blessed Vincent in thy church as an apostle, of thy most ardent charity impart to us, we beseech thee, the same fervent and holy spirit, that for love of thee we may cheerfully devote our goods and our lives to the service of the poor. Who, with the Father and the Holy Ghost, livest and reignest world without end.

*R.* Amen.

*For Benefactors.*

MOST tender Jesus, who hast promised a hundred-fold, with a heavenly kingdom, to those who do works of mercy in thy name, vouchsafe to bestow upon the benefactors of the poor the inestimable treasures of thy grace.

*R.* Amen.

We fly to thy patronage, O holy Mother of God; despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. *R.* Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

In the name of the Father, &c.

### A Prayer for the Society of St. Vincent de Paul.

WE give thee thanks, O Lord, for the great and manifold blessings which in thy bounty thou hast hitherto conferred upon the Society of St. Vincent de Paul. Continue, we most humbly beseech thee, to regard with the same eye of mercy the various branches of this dear brotherhood, and in particular that of which we are members. Grant that in all places it may flourish and extend, ever faithfully preserving its primitive spirit of piety, simplicity, and brotherly love, and that, being entirely divested of all worldly interest and passion, its works may become daily more fruitful for heaven.

Thou knowest thyself, O Lord, how manifold are the wants, both spiritual and temporal, of the poor families we endeavour to relieve, as well as the greatness of our own wants; have pity on them, O Lord, and let us all experience alike the effects of thy infinite mercy.

To such of our brethren also as are now suffering under affliction, vouchsafe, O merciful Father, thy gracious assistance: give them fortitude, prudence, peace, and confidence; mercifully grant that we and they may patiently bear our sufferings for Christ's sake,

that the offering we make of them may be acceptable to thee, and contribute to our salvation.

Lastly, O Lord, we fervently implore of thee, through the merits of our Lord Jesus Christ, and the special intercession of the blessed Virgin Mary and St. Vincent, that at our departure from this world all that are bound to us by the ties of kindred or friendship, the poor intrusted to our charge, and all the dear brethren of our society, may with us be made partakers of thy heavenly kingdom.

Veni Creator.\* De Profundis.†

## The Mass of St. Vincent de Paul.

(19 JULY.)

### *Introit.*

THE poor of Sion I will satisfy with bread: I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy. Psal. cxxx. 1, 15. O Lord, remember David and all his meekness. Id.

### *Collect.*

O God, who for the salvation of the poor, and the sanctification of the clergy, hast raised up by blessed Vincent a new family in thy Church, grant, we beseech thee, that, animated with his spirit, we may love what he loved, and practise what he taught. Through our Lord Jesus Christ, &c.

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\* Page 377.

† Page 391.



*Epistle.* 1 Cor. i. 26.

See your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the strong; and the base things of the world, and the things that are contemptible, hath God chosen, and the things that are not, that he might bring to nought things that are; that no flesh should glory in his sight. But of him are you, in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption. That, as it is written, He that glorieth may glory in the Lord. And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know any thing among you but Jesus Christ and him crucified.

*Gradual.*

To evangelize the poor, he sent me to heal the contrite of heart.

*V.* In thy sweetness, O God, thou hast provided for the poor: the Lord shall give the word to them that preach good tidings with great power. Psal. lxxvii. 11. Alleluia.

How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace, of him that sheweth forth good, that preacheth salvation.

On the Feast of the Translation and in Paschal Time the Gradual is omitted, and instead of it is said,

Alleluia, Alleluia. How beautiful upon

the mountains are the feet of him that announceth and preacheth peace, of him that announceth good, that preacheth salvation. Alleluia. Go forth from the midst of Babylon, be ye cleansed, who bear the vessels of the Lord.

*Gospel.* Matt. ix. 35.

At that time Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that had no shepherd. Then he said to his disciples, The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he send forth labourers into his harvest.

*Offertory.*

May the Lord our God incline our hearts to himself, that we may walk in all his ways, and may keep his commandments, and his ceremonies, and all his judgments which he commanded to our fathers.

*Secret.*

O God, who didst impart to blessed Vincent, daily celebrating the Divine mysteries, the grace to imitate the sacrifice which he offered, grant, through his prayers, that offering the immaculate Victim we ourselves may be transformed into a holocaust acceptable to thee, through Jesus Christ, &c.

On the Feast of the Translation.

*Secret.*

Look with favour, we beseech thee, O Lord, upon the gifts we offer thee, on the feast of the translation of thy confessor St. Vincent, that by his merits and intercession we may experience an increase of that spirit of love with which his soul was always inflamed. Through Jesus Christ, &c.

*Communion.*

May his mercies give glory to the Lord, and his wonderful works to the children of men, for he hath filled the empty soul, and the hungry soul he hath satiated with good things.

*Post Communion.*

Replenished, O Lord, with thy heavenly Sacrament, we beseech thee, that as we are stimulated by the example, so we may be assisted by the patronage of our blessed father St. Vincent, to imitate thy Son in evangelizing the poor. Through the same Jesus Christ, &c.

**Mass for the Translation of St. Vincent's  
Body.**

**SECOND SUNDAY AFTER EASTER.**

(As in the preceding Mass, except what follows.)

**ON THE FEAST OF THE TRANSLATION OF  
ST. VINCENT'S BODY.**

*Collect.*

O GOD, who didst adorn in a wonderful manner the heart of blessed Vincent, thy

confessor, with the gift of mercy, that he might relieve the many miseries of his fellow men, mercifully grant that, on this solemnity of his translation, we may happily emulate the charity which still emanates from his sacred relics, and more abundantly participate in its fruits, through Christ our Lord.

*Memory of the Sunday.*

O God, who by the humility of thy Son hast redeemed the fallen world, grant to the faithful perpetual joy, that they whom thou hast delivered from everlasting death may enjoy eternal life, through the same Jesus Christ our Lord. Amen.

*Gradual.*

Alleluia, Alleluia ! Go ye out of Babylon, be you clean that carry the vessels of the Lord. Isa. lii. 11.

Alleluia, Alleluia ! How beautiful, &c., as on Festival of St. Vincent.

*Secret.*

We entreat thee, O Lord, to accept with favour the gifts which we offer thee, in the translation of St. Vincent. May we through his intercession be inflamed by the same charity with which thou wast pleased to inspire thy servant. Through Christ our Lord. Amen.

*Post Communion.*

O Lord, be propitious to thy servants, and, through the mediation of St. Vincent, enable us ever to walk joyfully in the paths of per-

fection to which he so sweetly invites us.  
Through Jesus Christ, &c.

### **Titanus of St. Vincent de Paul.**

**LORD**, have mercy on us.

**Christ**, have mercy on us.

**Lord**, have mercy on us.

**Christ**, hear us. **Christ**, graciously hear us.

**God the Father of heaven**, have mercy on us.

**God the Son, Redeemer of the world**, have mercy on us.

**God the Holy Ghost**, have mercy on us.

**Holy Trinity, one God**, have mercy on us.

**Holy Mary**, pray for us.

**St. Vincent de Paul**, pray for us.

**S. V.**, endowed from your earliest youth  
with the wisdom of old age,

**S. V.**, full of mercy from your infancy,

**S. V.**, chosen from being a simple shepherd  
to feed the inheritance of the  
Lord,

**S. V.**, free in slavery and chains,

**S. V.**, the just, living by faith,

**S. V.**, ever tranquil and secure on the  
firm anchor of Christian hope,

**S. V.**, ever burning with the fire of charity,

**S. V.**, truly simple, upright, fearing God,

**S. V.**, meek and humble of heart, true  
disciple of Jesus Christ,

**S. V.**, perfectly mortified in the spirit and  
the flesh,

**S. V.**, ever animated by the Spirit of  
Christ,

Pray for us.

- S. V., truly zealous for the glory of God,
- S. V., ever burning for the conversion of souls.
- S. V., declared and implacable enemy of the world and its maxims,
- S. V., rich in the treasures of Christian poverty,
- S. V., angel of purity,
- S. V., man of obedience, ever speaking of victories,
- S. V., devoted from youth to the labours of charity,
- S. V., ever careful to shun even the appearance of evil,
- S. V., ever aspiring to the most perfect virtue,
- S. V., immoveable as a rock in the stormy sea of the world,
- S. V., constant as the sun in the paths of true wisdom,
- S. V., most patient in the midst of adversity,
- S. V., meek and forbearing,
- S. V., devoted child of the Roman Church,
- S. V., inviolably attached until death to the chair of Peter,
- S. V., ever averse to new doctrines and profane innovations,
- S. V., destined by Providence to evangelize the poor,
- S. V., most tender father of the clergy,
- S. V., wise founder of the Congregation of the Mission,
- S. V., prudent institutor of the Sisters of Charity,

Pray for us.

- |  |                |
|--|----------------|
| S. V., lovingly anxious to form your own children to every good work,          | } Pray for us. |
| S. V., full of tenderness and generosity towards the poor,                     |                |
| S. V., unwearied in prayer and in the ministry of the word,                    |                |
| S. V., zealous imitator of the life and virtues of Christ,                     |                |
| S. V., faithful unto the end,  |                |
| S. V., whose death has been precious before the Lord,                          |                |
| S. V., happy now in the eternal possession of truth and charity,               |                |
| S. V., our father, that we may, like faithful children, walk in thy footsteps, |                |
- Lamb of God, who takest away the sins of the world, spare us, O Lord.
- Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
- Lamb of God, who takest away the sins of the world, have mercy on us, O Lord.
- V. The Lord has led the just man through the ways of equity.
- R. And he has shown unto him the kingdom of God.

## LET US PRAY.

O GOD, who, for the salvation of the poor and the sanctification of the clergy, hast formed by St. Vincent a new family in thy church, grant, we beseech thee, that, animated with his spirit, we may ever love what he loved, and practise what he taught. Through Christ our Lord. Amen.

## The Seven Words of Jesus on the Cross.

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### Devotions in Memory of our Lord's Agony.

V. INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who didst desire with such solicitude the salvation of the world, that notwithstanding the bitterness of thine agony on the cross, thou shouldst offer up thy prayers even for thy cruel executioners, saying, "FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO," pray also for me, I beseech thee, O dear Jesus, that I may no longer crucify thee by my sins, by straying from the path of thy commandments, but that henceforth and for ever I may follow thee, who art the way, the truth, and the life.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Glory be to the Father, &c.

### *Second Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who notwithstanding thy bitter agony on the cross, didst compassionate the penitent thief, saying, "THIS



DAY SHALT THOU BE WITH ME IN PARADISE," mercifully grant that forsaking all the sins of my past life, I may turn to thee in the same penitential spirit, and so receive the consoling promise, that one day I shall be with thee in paradise.

V. Be merciful to us.

R. And graciously hear us, O Lord.

Glory be to the Father, &c.

*Third Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who notwithstanding the bitterness of thine agony on the cross, didst compassionate the desolation of thy beloved mother and thy disciple St. John, saying, "BEHOLD THY MOTHER, BEHOLD THY SON," give me grace, O most holy Jesus, to model my life after thine, so that I may aspire to become the child of our blessed Lady, and that she may adopt me as her son, that I may ever love and reverence her as a protector, an intercessor, and a mother.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ. Amen.

Glory be to the Father, &c.

*Fourth Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who in the bitterness of thine agony on the cross, didst ex-

claim, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME," forsake me not, O my Redeemer, but graciously pardon my offences, and, amidst the crosses and tribulations of this life, raise up my soul to thee, that, relying with a firm faith on thy Divine succour, I may in all trials and temptations exclaim, O Lord, I am the work of thy hands, suffer me not to perish.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Glory be to the Father, &c.

*Fifth Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who in the bitterness of thine agony on the cross didst exclaim, "I THIRST," grant that all thou hast done and suffered for the love of me may be so impressed upon my heart, that during the remainder of my life I may thirst after, and aspire only to thee, who art the source of all love, the fountain of all grace, and eternal reward of the just.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Glory be to the Father, &c.

*Sixth Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who notwithstanding the bitterness of thine agony on the cross,

didst look down with satisfaction upon a ransomed world, exclaiming with thy latest breath, "IT IS FINISHED," O remember those sufferings, I beseech thee. Grant that they may not have been endured for me in vain. And when my unworthiness would impel thee to turn thy face from me, oh let them plead in my behalf, and be accepted in atonement for my sins, so that, persevering unto the end, my life may be finished in thy service, and I be received as one of the least of thy servants in thy kingdom of everlasting glory, to praise and glorify thee for ever and ever. Amen.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Glory be to the Father, &c.

### *Seventh Word.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

O most merciful Jesus, who in thy last terrible agony on the cross, didst resign thy soul into the hands of thy heavenly Father, saying, "FATHER, INTO THY HANDS I COMMEND MY SPIRIT," grant, O my Divine Saviour, that when the time of my departure from this world shall come, of which I know not the day nor the hour, that, filled with a holy faith, and relying on the merits of thy all-atoning sacrifice, I may commend my soul into thine hands. And when all shall be consummated for me on earth, grant that I may hear thy consoling voice saying, Come, you blessed of my Father, for whom my blood

has been shed on the cross, thy labours are at an end. Come, and inherit the kingdom prepared for you from the beginning of the world.

V. Have mercy on us. *G* Lord.

R. Have mercy on us.

Glory be to the Father, &c.

# PSALM XXI.

Christ's passion, and the conversion of the Gentiles, foretold.

1 UNTIL the end, for the morning protection, a Psalm for David.

2 O GOD my God, look upon me: why hast thou forsaken me?

For from my salvation are the words of my sins.

3 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4 But thou dwellest in the holy place, the praise of Israel.

5 In thee have our fathers hoped; they have hoped, and thou hast delivered them.

6 They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7 But I am a worm, and no man: the reproach of men, and the outcast of the people.

8 All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out

of the wom.: my hope from the breasts of my mother.

11 I was cast upon thee from the womb.

From my mother's womb thou art my God,  
12 depart not from me.

For tribulation is very near: for there is none to help me.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me: the council of the malignant hath besieged me.

They have dug my hands and feet.

18 They have numbered all my bones.

And they have looked and stared upon me.

19 They parted my garments amongst them; and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23 I will declare thy name to my brethren: in the midst of the church will I praise thee.

24 Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me : and when I cried to him he heard me.

26 With thee is my praise in a great church : I will pay my vows in the sight of them that fear him.

27 The poor shall eat and shall be filled : and they shall praise the Lord that seek him : their hearts shall live for ever and ever.

28 All the ends of the earth shall remember, and shall be converted to the Lord :

And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's ; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored : all they that go down to the earth shall fall before him.

31 And to him my soul shall live : and my seed shall serve him.

32 There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

## Prayer to St. Francis Xavier, Apostle of India.

O BLESSED apostle of Jesus Christ, glorious St. Francis Xavier, I come with humble confidence to implore thy protection, and to conjure thee to become my intercessor with God. Through thy great zeal for the salvation of souls, and thy tender charity in supplying the spiritual wants of thy fellow creatures, obtain for me an ardent zeal for my own sanctification, and that of my neighbour. Thou didst once traverse the globe to succour pagans and barbarians; wilt thou be insensible to the necessities of a child, who claims thy paternal aid, who honours thee, who blesses God from his heart for the graces lavished on thee, and who invokes thy patronage with lively confidence? Thy devoted clients daily experience the effects of thy power and goodness; shall I alone be excluded from the influence of thy sweet charity? No, my amiable protector! I feel that thou wilt not reject me. Through the precious blood of Jesus Christ, and the immaculate conception of the ever-blessed Virgin, to both of which thou wert so tenderly devoted, obtain for me the many graces I stand in need of, now, and at the hour of my death.

---

### Titany of St. Francis Xavier.

LORD, have mercy on us, &c. &c.  
God the Father of heaven, &c. &c.

Holy Mary,  
 St. Francis Xavier, most worthy son of  
 St. Ignatius,  
 St. Francis Xavier, Apostle of the Indies,  
 Vessel of election, chosen to bear the  
 name of Christ to infidel nations,  
 Founder and support of the Eastern  
 church,  
 Defender of the faith,  
 Enemy of infidelity,  
 Faithful imitator of the Son of God,  
 Mirror of true piety,  
 Model of apostolic zeal and sanctity,  
 Terror of the devils,  
 Light of the Gentiles,  
 Pastor of the faithful,  
 Immortal glory of the Society of Jesus,  
 Model of poverty and obedience,  
 Model of charity and humility,  
 Angel in thy innocence,  
 Martyr in thy desire to die for Christ,  
 Confessor in the sanctity of thy life,  
 Virgin in thy purity of soul and body,  
 Doctor of nations, powerful in work and  
 word,  
 Lamb of God, &c. &c. &c.

Pray for us.

*V.* Pray for us, O glorious St. Francis Xavier.

*R.* That we may be made worthy, &c.

# LET US PRAY.

O God! who by the preaching and miracles of blessed Francis Xavier, didst join to thy church the people of the Indies, mercifully grant that we may imitate his virtues, whose merits we venerate, through Jesus Christ our Lord. Amen.



## On the Incarnation.

The Word was made flesh, and dwelt amongst us, and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth. John i. 14.

How glorious has been the progress in religious truth and moral spirit, effected by the influence of his words, and his example, who was thus born in obscurity and humiliation! The world was sunk in the darkness of ignorance: Jesus was born, and the Sun of righteousness beamed upon it. "He is the true light, that enlighteneth every man that cometh into this world; and he that followeth him, walketh not in darkness, but shall have the light of life." John viii. 12. Man had abandoned himself to the most lawless passions; an absurd mythology reigned over the world; instead of lifting up his hands to the Creator of all, he adored parts of the creation, nay, even deified his own brutal propensities. Jesus came, and taught him to adore one God in spirit and in truth; Jesus came, and taught him that happiness consists not in the adoration, but in the government of the passions. Angels at his birth announced to the shepherds that the event was for the glory of God, and for the peace of men of good will. Luke ii. 14. But to us, who are acquainted with the long train of its results, such a vision would be needless. Each action of this Divine Saviour is to us an angel that announces the glory of God; each word of his, laid up in our hearts, gives peace to us, if we be but of good will. "God is love," says the apostle, "it is by love that he governs the world, by love he redeemed it, by love he will have his disciples distinguished." John xiii. 35. It is to deeds of be-

nevolence that he promises his rewards. Matt. xxv. His truth has dissipated the clouds of ignorance and superstition, ennobled mankind by the sublimest and most generous virtues, carried peace and consolation to the most afflicted, and bears "fruit a hundred-fold," provided we suffer not our passions to oppose its progress, provided we be men of good will. Ours is not so large a sphere of action as that of our Divine Model, but we may do much good, even with the most limited abilities; the splendour of our deeds may not perpetuate our memory amongst men, but by our heavenly Master nothing is forgotten; he looks to the heart rather than to the deed, and rewards even a cup of cold water, given from a principle of Christian charity.

Great God! it is from Jesus that I have learned to adore thee in spirit and in truth, but do my actions correspond with this knowledge? Do I always tremble at the infringement of the laws thou hast written on my heart? Do I always walk in thy presence, and increase in wisdom and in grace, as in age?—It is from Jesus I have learned to love thee above all things, and my neighbour as myself, but is my charity more extensive than that of the heathens, who love those only that love them?" Matt. v. 46. Is my benevolence purer than the deeds of those who profess not Christianity? Are not the actions of Christians often a disgrace to their professions, and have they not reason to fear, that, while many shall come "from the east, and from the west, into the kingdom of heaven, the children of the kingdom will be cast into exterior darkness?"

**Matt. viii. 11.** Far, then, be from me all intemperate abuse of thy blessings, far be from me all envy ; make me content with my lot, neither haughty to my inferiors, nor jealous of my superiors ; make me to enjoy thy blessings with gratitude, and to impart a share of them to others with a cheerfulness, equally freed from hard-hearted avarice, or indiscreet prodigality, to preserve them with a prudent economy, or to increase them by an honest industry, not from a sordid love of gain, but that I may take care of " my own household," 1 Tim. v. 8, and " have wherewith to give to those that are in need." Eph. iv. 28. In the advancement of my own interest with these intentions, never permit me to swerve from the path of duty, or follow the multitude to do evil in thy sight, but may I walk before thee " in holiness and justice all my days," Luke i. 75, and preserve amongst men an unblemished character for honour, integrity, and benevolence. Bless, O Lord, this my resolution, and, like the star that guided the wise men from the east to the cradle of the Saviour, may it lead me, by a good use of this life, to the joys of a better, prepared for us by our Lord Jesus Christ. Amen.

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## On the Resurrection.

**THIS** is the great proof of our religion, the great consolation of the Christian ; Jesus died for our sins, but he rose again ; death shall no more have dominion over him. Virtue has

many obstacles to struggle with in this life, the performance of duty is often attended by great sacrifice of inclination, the prosperity of wicked men often foment in us envy and discontent; but complaint is silenced when we reflect that Jesus suffered also, and that it was through tribulation that he entered into glory. With what patience did he bear with the weakness of men! neither calumny, ingratitude, suffering, nor death itself ever altered his benevolent designs towards men, or prevented his accomplishing the will of his Father. Never did the greatness of his soul appear more striking than during the persecutions of the Pharisees, and under the reproaches that envy and hypocrisy raised against this Model of innocence, and virtue. His words were tortured into blasphemies against God, his deeds of charity into breaches of the law of Moses: at one time he was accused of raising sedition among the people, at another of being the favoured of Beelzebub. And yet, amidst all these outrages, what was his conduct? His words were only a mild expostulation, his actions a return of good for evil. Before the unjust judge he preserved a dignified silence; on the disciple who denied him, he cast a friendly look; before the calumniating priesthood, he was "as a lamb before its shearers, not opening his mouth;" the people who compassionated his sufferings, he bade to weep, "not for him, but for themselves, and for their children;" he submitted to death as a generous sacrifice, by which he atoned for the sins of man, and his last words were a prayer for his executioners, "Father.

forgive them, for they know not what they do." How ought his example to console me under the afflictions of this life! how ought his victory over death to inspire me with an ardour to share in his glorious triumphs! This life is *never one* scene of suffering. It is often peaceful and fortunate, and even when unhappy, is yet chequered with many consolations, for "they that sow in tears often reap in joy." Psal. cxxvii. 5. If then my duty demands a sacrifice of inclination, if my good intentions are misconstrued, I will think on my Divine Model, and endeavour to imbibe his spirit, knowing that "if I suffer with him, I shall also be glorified with him." Rom. viii. 17. May my death be animated with some portion of that spirit that signalized his! May the deliberate actions of my life be such, that then they may cause in me no remorse, and may I be enabled with tranquillity of soul to say, like Jesus, to my surrounding friends, "I go to my Father, and to your Father, to my God, and to your God." Assist me then, O Lord, in sanctifying the remainder of my days, by an exemplary conduct, by a scrupulous discharge of duty, and a constant spirit of benevolence, that when I arrive at the term of my earthly career, "death may be deprived of his sting, and swallowed up in the victory" of my Lord and Redeemer, Jesus Christ. Amen.

THE END.

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JOHN O'BRIEN, CORK.

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## SUPPLEMENT.

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### The Ordinary of the Mass.

*The Priest at the foot of the Altar, beginning, saith,*

IN the name of the Father, &c. Amen.

*Ant.* I will go unto the altar of God.

R. To God, who rejoiceth my youth.

#### PSALM XLII.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

R. Since thou, O God, art my strength, why hast thou rejected me? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth thy light and thy truth: they have conducted and brought me unto thy holy mount, and into thy tabernacles.

R. And I will go unto the altar of God; to God, who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God. Why art thou sorrowful, O my soul, and why dost thou disturb me?

R. Hope in God, for him will I still praise: he is my God and the Saviour I look for.

P. Glory be to the Father, &c.

R. As it was in the beginning, &c.

In Masses for the Dead, and from Passion Sunday till Holy Saturday, exclusive, the foregoing Psalm is omitted.

SUP.

B

P. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

P. Our help is the name of the Lord.

R. Who made heaven and earth.

P. I confess to almighty God, &c.

R. May almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life. P. Amen.

R. I confess to almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

P. May almighty God be merciful to you, and, forgiving you your sins, bring you to life everlasting. R. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

P. O God, thou being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

*The Priest going up to the altar, says,*

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies: through, &c. Amen.

*When he bows before the altar, say,*

WE beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins. Amen.

*Whilst he reads the Introit, say,*

LET the name of the Lord be blessed both now and for ever. From the rising to the setting of the sun, all praise is due to the name of the Lord. Who is like the Lord, who dwells on high, and looks on all that is humble both in heaven and earth? Glory be to the Father, &c.

*At the Kyrie Eleison, say,*

LORD, have mercy on us [*three times*].  
Christ, have mercy on us [*three times*].  
Lord, have mercy on us [*three times*].

*Gloria in Excelsis.*

GLORIA in excelsis	GLORY be to God
Deo, et in terra pax	on high, and on earth
hominibus bonæ voluntatis. Laudamus	peace to men of good
te; benedicimus te;	will. We praise thee,
adoramus te; glorificamus te;	we bless thee, we
gratias agimus tibi propter magnitudinem	adore thee, we glorify thee, we give thee
	thanks for thy great



nam gloriam tuam,  
 Domine Deus, Rex  
 cœlestis Deus, Pater  
 omnipotens. Domine  
 Filii unigenite Jesu  
 Christe. Domine De-  
 us, Agnus Dei, Filius  
 Patris. Qui tollis pec-  
 cati mundi, miserere  
 nobis. Qui tollis pec-  
 cati mundi, suscipe  
 deprecationem nos-  
 tram. Qui sedes ad  
 dexteram Patris, mi-  
 serere nobis. Quoni-  
 am tu solus sanctus.  
 Tu solus Dominus.  
 Tu solus altissimus,  
 Jesu Christe, cum  
 Sancto Spiritu, in  
 gloria Dei Patris.  
 Amen.

glory, O Lord God,  
 heavenly King, God  
 the Father almighty.  
 O Lord Jesus Christ,  
 the only begotten  
 Son. O Lord God,  
 Lamb of God, Son of  
 the Father, who tak-  
 est away the sins of  
 the world, have mer-  
 cy on us. Who tak-  
 est away the sins of  
 the world, receive our  
 prayers. Who sittest  
 at the right hand of  
 the Father, have  
 mercy on us. For  
 thou only art holy.  
 Thou only art Lord.  
 Thou only, O Jesus  
 Christ, together with  
 the Holy Ghost, art  
 most high in the  
 glory of God the Fa-  
 ther. Amen.

*Turning towards the people, the Priest salutes them,  
 saying,*

P. THE Lord be with you.

R. And with thy spirit.

*Whilst he reads the Collects, the following may be said:*

WE humbly beseech thee, O almighty and  
 eternal God, mercifully to give ear to the  
 prayers of thy servant, which he offers to thee  
 in the name of thy Church and in behalf of

us thy people. Accept them to the honour of thy name and the good of our souls, and grant us all those blessings which may any way contribute to our salvation : through, &c.

*Whilst he reads the Epistle, say,*

BE thou, O Lord, eternally praised and blessed for having communicated thy spirit to thy holy prophets and apostles, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe in their word because it is thine. Give us, we beseech thee, the happiness to understand from thy Church, by their instructions, what is profitable, and grace to practise the same all our lives.

*At the end of the Epistle is answered,*

R. THANKS be to God.

*During the Gradual, or Tract, may be said,*

How wonderful, O Lord, is thy name through the whole earth. I will bless the Lord at all times : his praise shall be ever in my mouth. Be thou my God and protector : in thee alone I put my trust : O let me never be confounded.

*Before the Gospel, say,*

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy gospel : through Christ our Lord. Amen.

May the Lord be in my heart and on my lips, that I may worthily and in a becoming manner attend to his holy gospel. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or the beginning) of the holy Gospel, according to, &c.

R. Glory be to thee, O Lord.

*During the Gospel, say,*

BE thou ever adored and praised, O Lord, who, not content to instruct and inform us by thy prophets and apostles, hast even vouchsafed to speak to us by thy only Son our Saviour Jesus Christ, commanding us by a voice from heaven to hear him ; grant us, merciful God, the grace to profit by his Divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy gospel, is truth itself ; nothing but wisdom in thy actions ; power and goodness in thy miracles ; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life. To whom shall we go, but to thee, eternal Fountain of Truth ? I firmly believe, O God, all thou teachest : give me only grace to practise what thou commandest, and command what thou pleasest.

*At the end of the Gospel, answer,*

R. PRAISE be to thee, O Christ.

*Then add with the Priest, in a low voice,*

MAY our sins be blotted out by the word of the Gospel.

*The Nicene Creed.*

**CREDO** in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

**Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula: Deum de Deo; lumen de lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine. ET HOMO FACTUS EST.\* Crucifixus etiam pro nobis, sub Pontio Pilato; passus et sepultus est. Et resurrexit tertia die secun-**

**I BELIEVE** in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

**And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary, AND WAS MADE MAN.\*** He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the

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\* At these words the Priest kneels down to adore God for the ineffable mystery of the Incarnation.

dum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre, Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Scriptures. And ascended into heaven; sitteth at the right hand of the Father; and he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. THE Lord be with you.

R. And with thy spirit.

*At the Offertory, say,*

O MY God, I sincerely offer myself and all I have to thee, to do and suffer whatever thou

commandest or permittest. Receive my offering, and bear with my weakness, I most humbly beseech thee.

*Oblation of the Host:*

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

*When the Priest puts the Wine and Water into the Chalice.*

O GOD, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant, that by the mystery of this water and wine, we may be made partakers of his Divine nature who vouchsafed to become partaker of our human nature—namely, Jesus Christ, our Lord, thy Son, who with thee, in the unity of, &c. Amen.

*Oblation of the Chalice.*

WE offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy Divine majesty as a sweet odour for our salvation, and for that of the whole world. Amen.

*When the Priest bows down before the Altar.*

ACCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

*When he blesses the Bread and Wine.*

COME, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the glory of thy holy name.

*Here, in solemn Masses, he blesses the Incense, saying,*

MAY the Lord, by the intercession of the blessed St. Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness, through, &c. Amen.

*Incensing the Bread and Wine, he says,*

MAY this incense, which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

*Incensing the Altar, he says (Psal. cxl.),*

LET my prayer, O Lord, ascend like incense in thy sight, and let the lifting up of my hands be as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice to seek excuses in sin.

*Giving the Censer to the Deacon, he says,*

MAY the Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

*Washing his hands, he says (Psal. xxv. 6),*

I WILL wash my hands amongst the innocent, and will encompass thy altar, O Lord.

That I may hear the voice of praise, and publish all thy marvellous works.

Lord, I have loved the beauty of thy house and the place of the habitation of thy glory.

Destroy not my soul with the impious : and my life with men of bloody minds.

In whose hands are iniquities : their right hand is filled with bribes.

But I have walked in my innocence : redeem me, and have mercy on me.

My feet have stood in the right path : in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

*Bowing in the middle of the Altar, he says,*

RECEIVE, O holy Trinity, this oblation which we make to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever Virgin, the blessed John the Baptist, the holy apostles Peter and Paul, and of all the saints ; that it may be available to their honour and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth : through the same, &c. Amen.

*Turning himself towards the People, he says,*

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and that of his entire holy Church.



*At the secret Prayers, say,*

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee ; that, as we offer it to the honour of thy name, so it may be to us here the means of obtaining thy grace, and hereafter everlasting happiness : through, &c.

P. World without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them up to the Lord.

P. Let us give thanks to our Lord God.

R. It is meet and just.

*The common Preface, on days which have none proper, and in Masses for the Dead.*

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord : by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying :

Holy, holy, holy Lord God of Sabaoth ; heaven and earth are filled with thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

*On Trinity Sunday, and on all other Sundays that have no proper Preface, instead of Through Christ, &c., conclude as follows:*

\* Who, together with thy only begotten Son and the Holy Ghost, art one God and one Lord, not in singularity of one person, but in trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of the Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the persons, a unity in the essence, and an equality in the majesty. Which the angels and arch-angels, the cherubim also, and seraphim, praise; and cease not daily to cry out with one voice, saying: Holy, &c.

### *The Canon of the Mass.*

WE humbly pray and beseech thee, therefore, most merciful Father, through Jesus Christ, thy Son, our Lord, that thou wouldest vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant, N., our Pope, N., our Bishop, and N., our Queen, as also all orthodox professors of the Catholic and apostolic faith.

#### *Commemoration of the Living.*

BE mindful, O Lord, of thy servants, men and women, N. and N.

[*He prays a while in secret for such as he intends to pray for.*]

And of all here present, whose faith and devotion are known unto thee, for whom we offer up to thee this sacrifice of praise for themselves and friends; for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with and honouring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God, Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers, grant that we may be always defended by the help of thy protection, through the same Christ our Lord. Amen.

*Spreading his hands over the Oblation, he says,*

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect: through Christ our Lord. Amen.

Which oblation, do thou, O God, vouchsafe, in all respects, to bless, approve, ratify, and accept; that it may be made for us the

body and blood of thy most beloved Son, Jesus Christ, our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, God, his almighty Father, he blessed it, brake it, and gave it to his disciples, saying: Take, and eat ye all of this, *for this is my Body.*

*Here, with the Priest, adore the sacred Host, and say,*

MOST adorable body, I adore thee with all the powers of my soul. O Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe: O Lord, help my unbelief.

Most merciful Saviour, be thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed it, and gave it to his disciples, saying: Take and drink ye all of this; *for this is the chalice of my blood, of the new and eternal testament—the mystery of faith—which shall be shed for you, and for many, to the remission of sins.*

As often as you do these things, ye shall do them in remembrance of me.

*Here, also, adore, when the Priest elevates the Chalice, and say,*

MOST adorable blood! that washeth away all our sins, I adore thee: happy we, could

we return our life and blood for thine, O Divine Victim! Cleanse, O Jesus, sanctify and preserve our souls to eternal life. Amen.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wast graciously pleased to accept the gifts of thy just servant, Abel, and the sacrifice of our patriarch, Abraham, and that which thy high priest, Melchisedech, offered to thee; a holy sacrifice and unspotted victim.

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy Divine Majesty; that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing: through the same Christ our Lord. Amen.

*Commemoration of the Dead.*

BE mindful, also, O Lord, of thy servants, N., and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

[*Here particular mention is made of such of the dead as are to be prayed for.*]

To these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ, our Lord. Amen.

*Here striking his breast, the Priest says:*

ALSO to us, sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs, with John, Stephen, Barnabas, Ignatius, Alexander, Marcelline, Matthias, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastatia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon; through Christ, our Lord, by whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him is to thee, God, the Father almighty, in the unity of the Holy Ghost, all honour and glory.

P. For ever and ever. Amen.

*Let us pray.*

BEING instructed by thy saving precepts, and following thy Divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our

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trespasses, as we forgive those who trespass against us: and lead us not into temptation.

R. But deliver us from evil. P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days; that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance: through the same Jesus Christ, thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

P. World without end. R. Amen.

P. May the peace of the Lord be always with you. R. And with thy spirit.

*At his breaking and putting part of the Host into the Chalice, say,*

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us who receive it, effectual to eternal life. Amen.

*Then bowing and striking his breast, he says,*

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

[*In Masses for the Dead, he says twice, "Give them rest;" and lastly, "Eternal rest." The following prayer is also omitted.*]

LORD Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy Church, and grant her that peace and unity which are agreeable to thy will. Who, &c.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death given life to the world, deliver me by this most sacred body and blood from all my iniquities and from all evils; make me always adhere to thy commandments, and never suffer me to be separated from thee, who livest and reignest with God the Father, in the unity of, &c. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through thy mercy, may it be a safeguard and remedy both of soul and body. Who, with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

*Taking the Host in his hands, he says,*

I WILL take the bread of Heaven, and call upon the name of the Lord.

*Striking his breast, he says thrice,*

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.



*Receiving both parts of the Host, he says,*

**MAY** the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

*Taking the Chalice in his hand, he says,*

**WHAT** return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

*Receiving the blood of our Saviour, he says,*

**MAY** the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*Taking the first Ablution, he says,*

**GRANT**, O Lord, that what we have taken with our mouth, we may receive with a pure mind; that of a temporal gift it may become to us an eternal remedy.

*Taking the second Ablution, he says,*

**MAY** thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels: and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, &c. Amen.

*When the Priest returns to the book, and reads the Communion, say,*

**LET** it be now, O Lord, the effect of thy mercy, that we who have been present at

these holy mysteries, may find the benefit of them in our souls.

P. The Lord be with you.

R. And with thy spirit.

*At the Post Communion, say as follows:*

WE give thee thanks, O Lord, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness; pardon all our defects, and grant our requests: through, &c.

*After the Post Communion, is added the following prayer for the Queen, &c.*

DEFEND, also, O Lord, from all adversity, thy servant, N., our Pope, N., our Bishop, N., our Queen, together with the people and army committed to her care; grant peace in our days, and banish all wickedness from thy Church: through, &c.

P. The Lord be with you.

R. And with thy spirit.

P. Go, you are dismissed; or, 'Let us bless the Lord.

R. Thanks be to God.

*In Masses for the Dead.*

P. MAY they rest in peace. R. Amen.

*Bowing before the Altar, the Priest says,*

LET the performance of my homage be pleasing to thee, O holy Trinity: and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may

be acceptable to thee ; and, through thy mercy, be a propitiation for me, and all those for whom it has been offered : through, &c.

*Turning towards the People, he gives them his blessing, saying,*

MAY Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to thee, O Lord.

*The Gospel according to St. John.*

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the Light, that all men might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to those

who believe in his name, who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

R. Thanks be to God.

### The Exposition and Benediction of the Blessed Sacrament.

O SALUTARIS Hostia,	O VICTIM of Salva- tion's cause,
Quæ cœli pandis osti- um ;	Who heaven's gates hast open laid,
Bella premunt hosti- lia ;	While overwhelm'd with hostile foes,
Da robur, fer auxili- um.	Afford us strength and grant us aid.
Uni trinoque Domino,	To great Jehovah, one and three,
Sit sempiterna gloria ;	Be everlasting glory given ;
Qui vitam sine termi- no,	A life of endless bliss may He
Nobis donet in patria.	Award us in the realms of heaven.
Amen.	Amen.

## PSALM LXXXIII.\*

QUAM dilecta tabernacula tua, Domine virtutum! \* concupiscit et deficit anima mea in atria Domini.

Cor meum, et caro mea: \* exultaverunt in Deum vivum.

Etenim passer invenit sibi domum: \* et turtur nidum sibi ubi ponat pullos suos.

Altaria tua, Domine virtutum: \* Rex meus et Deus meus.

Beati, qui habitant in domo tua, Domine: \* in sæcula sæculorum laudabunt te.

Beatus vir, cujus est auxilium abs te: \* ascensiones in corde suo disposuit, in valle la-

How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house, and the turtle a nest for herself, where she may place her young.

Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

Blessed is the man whose help is from thee: in his heart he hath disposed to

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\* Sometimes the Litany of the Blessed Virgin, see page 25, or Antiphon, or Hymn adapted to the feast or to the Holy Sacrament, is said instead of the psalm *Quam dilecta*.

When the *Te Deum* is sung, (which see,) the congregation stand until the words *Te ergo quæsumus*, (We pray thee therefore,) when they kneel.

chrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem : \* videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam : \* auribus percipe, Deus Jacob.

Protector noster aspice Deus : \* et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis \* super millia.

Elegi abjectus esse in domo Dei mei, \* magis quam habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit Deus : \* gratiam et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia : \* Domine virtutum, beatus ho-

ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing : they shall go from virtue to virtue, the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer : give ear, O God of Jacob.

Behold, O God, our protector : and look on the face of thy Christ.

For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacle of sinners.

For God loveth mercy and truth : the Lord will give grace and glory.

He will not deprive those who walk in innocence of good things. O Lord of

mo qui sperat in te.

Gloria Patri, et Filio,\* et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper ; \* et in sæcula sæculorum. Amen.

hosts, blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

### *The Hymn.*

PANGE lingua gloriosi

Corporis mysterium,

Sanguinisque pretiosi,

Quem in mundi pretium,

Fructus ventris generosi,

Rex effudit gentium.

Of the glorious body bleeding,

O my tongue, the mystery sing,

And the blood all price exceeding,

Which for this world's ransoming,

From a noble womb proceeding,

JESUS shed, the Gentiles' King.

Nobis datus, nobis natus

Ex intacta Virgine,

Et in mundo conversatus,

Sparso verbi semine,

Given for us, for us descended

Of a maid from evil freed,

And his life on earth expended,

Scattering the word's blest seed,

Sui moras incolatus	His career at length
Miro clausit ordine.	he ended Wonderful in word and deed.
In supremæ nocte cœnæ	At the last sad sup- per seated,
Recumbens cum fra- tribus,	Circled by his chosen band,
Observata lege plene	Moses' law in full completed
Cibis in legalibus,	In the food it doth command,
Cibum turbæ duo- denæ	To the twelve as food he meted
Se dat suis manibus.	Forth himself with his own hand.
Verbum caro panem verum	At the incarnate Word's high bidding
Verbo carnem efficit,	Bread to very flesh doth turn,
Fitque sanguis CHRIS- TI merum :	Wine becometh Christ's blood shed- ding ;
Et si sensus deficit,	And if sense cannot discern,
Ad firmandum cor sincerum	Guileless spirits ne- ver dreading
Sola fides sufficit.	May from faith suf- ficient learn.



*Tantum Ergo.*

TANTUM ergo sacra- mentum, Veneremur cernui ;*	To the sacred Host in- clining In adoring awe we bend.
Et antiquum docu- mentum Novo cedat ritui :	Ancient forms their place resigning Unto rites of nobler end ;
Præstet fides supple- mentum, Sensuum defectui.	Faith the senses dark refining, Mysteries to compre- hend.
Genitori, Genitoque, Laus et jubilatio ;	Sire and Son all pow- er possessing, God, to Thee all glory be,
Salus, honor, virtus quoque, Sit et benedictio ; Procedenti ab utroque	Might, salvation, hon- our, blessing, Unto all eternity ; Holy Ghost from both progressing,
Compar sit laudatio. Amen.	Equal glory be to thee. Amen.
V. Panem de cælo præstitisti eis. Alle- luia.	V. Thou hast given them bread from heaven. Alleluia.
R. Omne delecta- mentum in se habentem. Alleluia.	R. Replenished with whatever is de- licious. Alleluia.
V. Ora pro nobis, sancta Dei Genetrix.	V. Pray for us, O holy Mother of God.
R. Ut digni effica-	R. That we may

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\* Here the congregation make a profound inclination.

mur promissionibus be made worthy of  
Christi. the promises of Christ.

*Let us pray.*

DEUS, qui nobis, sub sacramento mirabili, passionistæ memori-  
am reliquisti; tribue quæsumus, ita nos corporis et sanguinis tui, sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas, in sæcula sæculorum. Amen.

DEFENDE, quæsumus, Domine, beata Maria semper virgine intercedente, istam ab omni adversitate familiam; et toto corde tibi prostratam ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. Amen.

O GOD, who in this wonderful sacrament hast left us a memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as in our souls to be always sensible of the redemption thou hast purchased for us. Who livest, &c.

DEFEND, O Lord, we beseech thee, by the intercession of blessed Mary, ever virgin, this thy family from all adversity; and prostrate before thee with all our hearts, mercifully protect us from the snares of the enemy. Through Christ our Lord. Amen.

*When the Priest gives the Benediction with the blessed Sacrament.*

“ADORO TE DEVOTE.”

O GOD, who’neath these mystic forms doth lie,  
I own and praise thy veiled majesty.

To thee my heart devoutly bows it down,  
To bless its Lord and all his love to own.

Sight, taste, and touch, in thee are all deceived,  
The ear alone may safely be believed.  
Be all the Son of God has said adored!—  
Nought can be truer than Truth's every word!

The God alone was on the cross conceal'd :  
Nor Godhead here nor manhood is reveal'd !  
Yet, owning both, confessing my belief,  
I ask what then with sorrow ask'd the thief.

Thy wounds, like Thomas, 'tis not mine to see :—  
My Lord, my God, yet I acknowledge thee !  
O, make me still believe and still adore,  
Still hope in thee and love thee more and more.

O dear memorial of my Saviour's death !—  
O living bread that giveth life to all !—  
Grant that my soul may ever dwell beneath  
Thy holy rule, and thy sweet, easy thrall.

O pious Pelican, O Christ, my Lord,  
In thy dear blood efface my sins abhorr'd !—  
That blood, of which a single drop could save  
Ten thousand worlds, and from all blemish  
lave.

Jesus, whom now, conceal'd 'neath veils, I see,  
When, when will dawn that wish'd-for hour  
on me,  
When, gazing on thy face reveal'd, the sight  
Of all thy glory shall my soul delight !

*O Salutaris.*

O SALUTARIS Hostia !  
Quæ cœli pandis ostium ;

Bella premunt hostilia,  
Da robur, fer auxilium.  
Uni, Trinoque Domino,  
Sit sempiterna gloria ;  
Qui vitam sine termino,  
Nobis donet in patria.

O SAVING Host, that heaven's gate  
Laid'st open, at so dear a rate,  
Intestine wars invade our breast,  
Be thou our strength, support, and rest.  
To God the Father, and the Son,  
And Holy Spirit, three in one,  
Be endless praise : may He above,  
With life eternal crown our love !

### A Thanksgiving after Mass.

*Anth.* LET us sing the Hymn of the three Children, which was sung by those saints in the fiery furnace ; blessing the Lord, and inviting all creatures to praise almighty God. (Dan. iii.)

All ye works of the Lord, bless the Lord ; praise and extol him for ever. Ye angels of the Lord, bless the Lord ; bless the Lord, ye heavens.

All the waters that are above the heavens, bless the Lord ; bless the Lord, all ye powers of the Lord.

Sun and moon, bless ye the Lord ; stars of heaven, bless the Lord.

Showers and dews, bless ye the Lord ; all ye spirits of God, bless the Lord.

Fire and heat, bless ye the Lord ; cold and summer, bless the Lord.

Dews and hoary frost, bless ye the Lord :  
frost and cold, bless ye the Lord.

Ice and snow, bless ye the Lord ; nights  
and days, bless the Lord.

Light and darkness, bless ye the Lord ;  
lightnings and clouds, bless the Lord.

Let the earth bless the Lord ; let it praise  
and extol him for ever.

Mountains and little hills, bless ye the  
Lord ; all things that spring up in the earth,  
bless the Lord.

Bless the Lord, ye fountains ; seas and  
rivers, bless the Lord.

Whales, and all that move in the waters,  
bless the Lord ; bless the Lord, all the fowls  
of the air.

All beasts and cattle, bless the Lord ; sons  
of men, bless ye the Lord.

Let Israel bless the Lord ; let it praise and  
extol him for ever.

Priests of the Lord, bless ye the Lord ;  
servants of the Lord, bless the Lord.

Spirits and souls of the just, bless ye the  
Lord ; holy and humble of heart, bless the  
Lord.

Ananias, Azarias, Misael, bless ye the Lord ;  
praise him and extol him for ever.

Let us bless the Father, and the Son, with  
the Holy Ghost ; let us praise and magnify  
him for ever.

Blessed art thou, O Lord, in the firmament  
of heaven ; and praised, and glorified, and  
extolled for ever.

## PSALM CL.

PRAISE ye the Lord in his holy places ;  
praise him in the firmament of his power.

Praise him in the mighty things he has  
done ; praise him for his greatness, which  
hath no bounds.

Praise him in the sound of the trumpet :  
praise him on the psaltery and harp.

Praise him on timbrel and in choir : praise  
him on strings and organs.

Praise him on well sounding cymbals :  
praise him on cymbals of joy : let every spirit  
praise the Lord.

Glory be to the Father, &c.

*Anth.* Let us sing, &c. (p. 31.)

Lord, have mercy on us. Christ, have  
mercy on us. Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let all thy works, O Lord, confess  
thee.

R. And let thy saints bless thee.

V. The saints shall rejoice in glory.

R. They shall rejoice in their beds.

V. Not to us, O Lord, not to us.

R. But to thy name give glory.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O God, who didst mitigate the fiery flames  
of the three children, mercifully grant, that  
SUP.

D

we thy servants may not be consumed by the flames of vice.

Prevent, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that all prayer and works may ever begin from thee, and by thee be happily ended.

Grant, we beseech thee, O Lord, that we may extinguish the flames of our vices, who gavest strength to blessed Laurence to overcome the burning heat of his torments: through our Lord Jesus Christ, &c.

THE  
EPISTLES AND GOSPELS

FOR  
THE SUNDAYS AND PRINCIPAL FESTIVALS  
THROUGHOUT THE YEAR.

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*First Sunday of Advent.*

EPISTLE. Rom. xiii. 11—14. *Brethren* : Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand ; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy ; but put ye on the Lord Jesus Christ.

GOSPEL. Luke xxi. 25—33. *At that time* : Jesus said to his disciples : There shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what will come upon the whole world. For the powers of the heavens shall be moved, and



then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your health, because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh: so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. CREDO.

### Second Sunday of Advent.

EPISTLE. Rom. xv. 4—13. *Brethren:* What things soever were written, were written for our learning, that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another according to Jesus Christ, that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you, unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again he saith: "Rejoice, ye Gentiles, with

his people." And again: "Praise the Lord, all ye Gentiles, and magnify him, all ye people." And again, Isaiah saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

GOSPEL. Matt. xi. 2—10. *At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went ye out into the desert to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee." CREDO.

## Third Sunday of Advent.

**EPISTLE.** Philip. iv. 4—7. *Brethren:* Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous, but in every thing by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

**GOSPEL.** John i. 19, 28. *At that time:* The Jews sent from Jerusalem priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, *Make straight the way of the Lord*, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water, but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing. **CREDO.**

## Fourth Sunday of Advent.

**EPISTLE.** 1 Cor. iv. 1—5. *Brethren:* Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required amongst the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day; but neither do I judge my own self. For I am not conscious to myself of any thing: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsel of hearts: and then shall every man have praise from God.

**GOSPEL.** Luke iii. 1—6. Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilania, under the high priests Annas and Caiphas) the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan preaching the baptism of penance for the remission of sins, as it was written in the words of the book of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord; make straight his paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways

plain :'' and all flesh shall see the salvation of God. CREDO.

## Christmas Day.

FIRST MASS. AT MIDNIGHT.

**EPISTLE.** Tit. ii. 11—15. *Dearlly beloved :* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

**GOSPEL.** Luke ii. 1—14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling

clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will. CREDO.

## SECOND MASS. AT BREAK OF DAY.

EPISTLE. Tit. iii. 4—7. *Most dearly beloved*: The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour, that being justified by his grace, we may be heirs according to hope of life everlasting, through Jesus Christ our Lord.

GOSPEL. Luke ii. 15—20. *At that time*: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word

that has come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the Infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering *them* in her heart. And the shepherds returned glorifying and praising God for all the things they had heard and seen, as it was told unto them. CREDO.

THIRD MASS. IN THE DAY TIME.

EPISTLE. Heb. i. 1—12. God, who at sundry times, and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world; who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For, to which of the angels hath he said at any time; "Thou art my Son; to-day have I begotten thee"? And again: "I will be to him a father, and he shall be to me a son"? And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." And to

the angels indeed he saith : "He that maketh his angels spirits, and his ministers a flame of fire." But to the Son : "Thy throne, O God, is for ever and ever : a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And : "Thou, in the beginning, O Lord, didst found the earth ; and the works of thy hands are the heavens. They shall perish, but thou shalt continue. And they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail."

GOSPEL. John i. 1—14. In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God—to them that believe in his name, who are born not of



blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

### Sunday within the Octave of Christmas.

EPISTLE. Gal. iv. 1—7. *Brethren*: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. Luke ii. 33—40. *At that time*: Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold, the child is sent for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phannuel, of the tribe of Asar: she was far ad-

vanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years; who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord, and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city of Nazareth. And the child grew, and waxed strong, full of wisdom, and the grace of God was in him.

### The Circumcision.

EPISTLE. Tit. ii. 11—15. *Dearly beloved*: The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. Luke ii. 21. *At that time*: After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb. CREDO.

## The Epiphany.

**LESSON.** Isaias lx. 1—9. Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

**GOSPEL.** Matt. ii. 1—12. When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him." And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him, "In Bethlehem of Juda." For so it is written by the prophet: "And

thou Bethlehem, in the land of Juda, art not the least among the princes of Juda ; for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said : " Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him." Who, having heard the king, went their way ; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him : and opening their treasures, they offered him gifts, gold, and frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country. CREDO.

### First Sunday after Epiphany.

EPISTLE. Rom. xii. 1—5. *Brethren* : I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world ; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I

say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

GOSPEL. Luke ii. 42—52. When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast. And having fulfilled the days, when they returned the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he had spoken them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all those words in her heart. And Jesus

advanced in wisdom, and age, and grace with God and men. CREDO.

## Second Sunday after Epiphany.

LESSON. Acts iv. 8—12. *In those days:* Peter being filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: if we are this day examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSPEL. Luke ii. 33—40. *At that time:* Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold the child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a

widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city, Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

### Third Sunday after Epiphany.

**EPISTLE.** Rom. xii. 16—21. *Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But, "if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good."

**GOSPEL.** Matt. viii. 1—13. *At that time;* When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleans-

ed. And Jesus saith to him: See thou tell no man, but go show thyself to the priests, and offer the gift which Moses commanded for a testimony unto them. \*And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof; but only say the word, and my servant shall be healed. For I also am a man in authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. CREDO.

### Fourth Sunday after Epiphany.

EPISTLE. Rom. xiii. 8—10. *Brethren:* Owe no man any thing, but to love one another; for he that loveth his neighbour, hath



fulfilled the law. For "Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not bear false witness: Thou shalt not covet;" and if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbour as thyself." The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. Matt. viii. 23—27. *At that time:* When Jesus entered into a boat, his disciples followed him, and behold a great tempest arose in the sea, so that the ship was covered with waves; but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him? CRED.

### *Fifth Sunday after Epiphany.*

EPISTLE. Coloss. iii. 12—17. *Brethren:* Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in

you abundantly, in all wisdom ; teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24—30. *At that time*: Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field?—from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

### Sixth Sunday after Epiphany.

EPISTLE. 1 Thess. i. 2—10. *Brethren*: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing; being mindful of you in the

work of your faith, and hope, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

GOSPEL. Matt. xiii. 31—35. *At that time:* Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid

in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that the word might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world." CREDO.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

### Septuagesima Sunday.

EPISTLE. 1 Cor. ix. 24—27, and x. 1—5.  
*Brethren*: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as an uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a cast-away. [Chap. x. 1—5.] For, I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized in the cloud, and in the sea; and did all eat the same spiritual food; and all drank the same spiritual drink (and they drank of the spiritual rock that followed

them, and the rock was Christ). But with the most of them God was not well pleased.

GOSPEL. Matt. xx. 1—16. *At that time*: Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And when having agreed with the labourers for a penny a-day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst

thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. CREDO.

### SEXAGESIMA SUNDAY.

EPISTLE. 2 Cor. xi. 19—33. *Brethren*: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews; so am I. They are Israelites; so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and na-

kedness. Besides these things which are without ; my daily instance, the solicitude for all the churches. Who is weak, and I am not weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me ; and through a window in a basket was I let down by the wall, and so escaped his hands. [Chap. xii. 1—9.] If I must glory, (it is not expedient indeed,) but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body, I know not, or out of the body, I know not, God knoweth,) such a one rapt even to the third heaven. And I know such a man, (whether in the body, or out of the body, I cannot tell, God knoweth,) how he was caught up into Paradise, and heard secret words, which is not granted to man to utter. For such a one I will glory ; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish : for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord, that it might depart from me : and he said to me :

My grace is sufficient for thee : for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4—15. *At that time ;* When a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke to them by a similitude. A sower went out to sow his seed ; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock, and as soon as it was sprung up, it withered because it had no moisture. And other some fell among thorns ; and the thorns growing up with it, choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out : He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said : To you it is given to know the mystery of the kingdom of God ; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this : The seed is the word of God. And they by the wayside are they that hear ; then the Devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy ; and these have no roots ; for they believe for a while, and in time of temptation fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and the riches



and pleasures of this life, and yield no fruit. But that on the good ground, are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

### Quinquagesima Sunday.

**EPISTLE.** 1 Cor. xiii. 1—13. *Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely; it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner: but then

face to face. Now I know in part ; but then I shall know even as I am known. And now there remain faith, hope, charity, these three ; but the greatest of these is charity.

GOSPEL. Luke xviii. 31—43. *At that time :* Jesus took unto him the twelve, and said to them : Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked and scourged, and spit upon ; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the wayside begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out : Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more : Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying : What wilt thou that I do to thee ? But he said : Lord, that I may see. And Jesus said to him : Receive thy sight ; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God. CREDO.

## Ash Wednesday.

LESSON. Joel ii. 12—19. Thus saith the Lord : Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God ; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him ; sacrifice and libation to the Lord your God ? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts : let the bridegroom go forth from his bed, and the bride out of the bride chamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say : Spare, O Lord, spare thy people, and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations : Where is their God ? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people : Behold, I will send you corn, and wine, and oil ; you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. Matt. vi. 16—21. *At that time :* Jesus said to his disciples : When you fast, be not as the hypocrites, sad. For they disfigure

their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

### First Sunday in Lent.

EPISTLE. 2 Cor. vi. 1—10. *Brethren:* We exhort you, that you receive not the grace of God in vain. For he saith: "In an acceptable time have I heard thee; and in the day of salvation have I helped thee." Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed; but in all things let us exhibit ourselves as the ministers of God, in much patience and tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left; by honour, and dishonour; by evil report, and good report; as deceivers,

and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

GOSPEL. Matt. iv. 1—11. *At that time :* Jesus was led by the spirit into the desert, to be tempted by the Devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming said to him : If thou be the Son of God, command that these stones be made bread. But he answered and said : It is written, " Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the Devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him : If thou be the Son of God, cast thyself down ; for it is written, " He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him : It is written again, " Thou shalt not tempt the Lord thy God." Again the Devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him : All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him : Begone, Satan ; for it is written, " The Lord thy God shalt thou adore, and him only shalt thou serve." Then the Devil left him ; and behold angels came and ministered to him. CREDO.

## Second Sunday in Lent.

EPISTLE. 1 Thess. iv. 1—7. *Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles that know not God; and that no man overreach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. Matt. xvii. 19. *At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son,

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in whom I am well pleased ; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said unto them : Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of man shall be risen from the dead. CREDO.

### Third Sunday in Lent.

EPISTLE. Ephes. v. 1—9. *Brethren* : Be ye therefore followers of God, as most dear children : and walk in love, as Christ also loved us, and hath delivered himself up for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints ; or obscenity, or foolish talking, or scurrility, which is to no purpose : but rather giving of thanks. For know ye this, and understand, that no fornicator, or unclean, or covetous person (which is serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in goodness, and justice, and truth.

GOSPEL. Luke xi. 14—28. *At that time* :

Jesus was casting out a devil, and the same was dumb; and when he cast out the devil, the dumb spoke and the multitude were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now, if I cast out devils by Belzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, these things are in peace which he possesseth. But if stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man cometh worse than the first. And it came to pass, as he spoke these things, a



certain woman from the crowd, lifting up her voice, said to him : Blessed is the womb that bore thee, and the paps that gave thee suck. But he said : Yea rather, blessed are they who hear the word of God, and keep it. Credo.

### Fourth Sunday in Lent.

EPISTLE. Gal. iv. 22—31. *Brethren* : It is written that Abraham had two sons : the one by a bond woman, and the other by a free woman. But he who was of the bond woman was born according to the flesh ; but he by the free woman was by promise. Which things are said to be an allegory. For these are the two testaments. The one from mount Sina engendering unto bondage, which is Agar ; for Sina is a mountain in Arabia, which had affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free ; which is our mother. For it is written : Rejoice, thou barren, that bearest not ; break forth and cry, thou that travailest not ; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the scripture ? Cast out the bond woman and her son ; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free ; by the freedom wherewith Christ hath made us free.

GOSPEL. John vi. 1—15. *At that time*

Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracle which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now, these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he

knew that they would come to take him by force and make him king, fled again into the mountain himself alone. Credo.

### Passion Sunday.

**EPISTLE.** Heb. ix. 11—15. *Brethren :* Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ (who by the Holy Ghost offered himself unspotted unto God) cleanse our conscience from dead works to serve the living God? And therefore he is the mediator of the New Testament, that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

**GOSPEL.** John viii. 46—50. *At that time ;* Jesus said to the multitude of the Jews : Which of you shall convince me of sin ? If I say the truth to you, why do you not believe me ? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him : Do we not say well that thou art a Samaritan, and hast a devil ? Jesus answered : I have not a

devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God; and you have not known him, but I know him. And if I should say that I know him not, I should be like to you a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day; he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, Before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

### *Palm Sunday.*

EPISTLE. Philip. ii. 5—11. *Brethren:* Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a ser-

vant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names, that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. *The Passion of our Lord Jesus Christ, according to Matt. xxvi. and xxvii.* At that time: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest who was called Caiphas; and they consulted together, that by subtlety they might apprehend Jesus and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For

she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them : What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man and say to him: "The Master saith, My time is near at hand. I will keep the pasch at thy house with my disciples." And the disciples did as Jesus appointed to them, and they prepared the pasch. Now, when it was evening, he set down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he, answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke;

and gave to his disciples, and said : Take ye, and eat : this is my body. And taking the chalice he gave thanks, and gave to them, saying : Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many, for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them : All you shall be scandalized in me this night. For it is written : " I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter, answering, said to him : Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him : Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him : Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani ; and he said to his disciples : Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them : My soul is sorrowful even unto death ; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying : My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his

disciples, and findeth them asleep, and he said to Peter : What ! could you not watch one hour with me ? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying : My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping : for their eyes were heavy. And leaving them, he went again ; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them : Sleep ye now, and take your rest : behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go : behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying : Whomsoever I shall kiss, that is he ; hold him fast. And forthwith coming to Jesus, he said : Hail, Rabbi ; and he kissed him. And Jesus said to him : Friend, whereto art thou come ? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus said to him : Put up again thy sword into its place ; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me pre-



sently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him fled. But they, holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further

need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they, answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while, they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse, and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us?

—look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said : It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying : " And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying : Art thou the king of the Jews ? Jesus saith to him : Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him : Dost thou not hear how great testimonies they allege against thee ? And he answered him to never a word ; so that the governor wondered exceedingly. Now, upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said : Whom will you that I release to you—Barabbas, or Jesus that is called Christ ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife

sent to him, saying : Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them : Whether will you of the two to be released unto you ? But they said, Barabbas. Pilate saith to them : What shall I do then with Jesus that is called Christ ? They say all : Let him be crucified. The governor said to them : Why, what evil hath he done ? But they cried out the more, saying : Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, he washed his hands before the people, saying : I am innocent of the blood of this just man : look you to it. And the whole people, answering, said : His blood be upon us, and upon our children. Then he released to them Barabbas ; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band : and stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him they mocked him, saying : Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out, they met a man of

Cyrene named Simon; him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots." And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save; if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him, if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "My God, my God, why hast thou forsaken

me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said; Let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the Ghost.\* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose, and coming out of the tombs after his resurrection came into the holy city, and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him, among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the

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\* Here all kneel and pause.

door of the monument, and went his way. And there was there Mary Magdalen and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away and say to the people he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing made the sepulchre sure, sealing the stone, and setting guards.

### Easter Sunday.

EPISTLE. 1 Cor. v. 7, 8. *Brethren*: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL. Mark xvi. 1—7. *At that time*: Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning of the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking,

they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee, there you shall see him, as he told you. CREDO.

### Quasimodo, or Low Sunday.

EPISTLE. 1 John v. 4—9. *Dearly beloved*: Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. John xx. 19—31. *At that*



*time* : When it was late, that same day being the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them : Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost : whose sins you shall forgive, they are forgiven them ; and whose *sins* you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he said to Thomas : Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side ; and be not faithless, but believing. Thomas answered and said to him : My Lord and my God ! Jesus said to him : Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which

are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God : and that believing, you may have life in his name. CREDO.

## Second Sunday after Easter.

**EPISTLE.** 1 Peter ii. 21—25. *Dearly beloved* : Christ also suffered for us, leaving you an example that you should follow his steps. *Who did not sin, neither was guile found in his mouth.* Who, when he was reviled, did not revile : when he suffered, he threatened not, but delivered himself to him that judged him unjustly : who his own self bore our sins in his body upon the tree ; that we being dead to sins, should live to justice : by whose stripes you were healed. For you were as sheep going astray ; but you are now converted to the shepherd and bishop of your souls.

**GOSPEL.** John x. 11—16. *At that time* : Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth and scattereth the sheep : and the hireling flieth, because he is a hireling ; and he hath no care for the sheep. I am the good shepherd ; and I know mine, and mine know me. As the Father knoweth me, and I know the Father : and I lay down my life for my sheep. And other sheep I have, that are not of this fold : them also I must bring, and they

shall hear my voice, and there shall be one fold, and one shepherd. Credo.

### Third Sunday after Easter.

**EPISTLE.** 1 Peter ii. 11—19. *Dearly beloved*: I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to kings as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in *Jesus Christ our Lord*.

**GOSPEL.** John xvi. 16—22. *At the time*: Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is it that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father?

They said therefore : What is this he saith : A little while ? we know not what he speaketh. And Jesus knew that they had a mind to ask him : and he said to them ; Of this do you inquire among yourselves, because I said : A little while and you shall not see me : and again a little while, and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you. CREDO:

### Fourth Sunday after Easter.

EPISTLE. James i. 17—21. *Dearly beloved* : Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with

meekness receive the ingrafted word which is able to save your souls.

GOSPEL. John xvi. 5—15. *At that time*: Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth. It is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believe not in me. And of justice, because I go to the Father; and you shall see me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak; and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you. CREDO.

### Fifth Sunday after Easter.

EPISTLE. James i. 22—27. *Dearly beloved*: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he

beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. *Religion*, clean and undefiled before God and the Father, is this: to visit the fatherless and the widows in their tribulation; and to keep one's self unspotted from the world.

GOSPEL. John xvi. 23—30. *At that time*: Jesus said to his disciples: Amen, amen, I say to you, if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name; and I say not to you that I will ask the Father for you. For the Father himself loveth you because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God. CREDO.

### Ascension Day.

**LESSON.** Acts i. 1—11. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion by many proofs, by forty days appearing to them and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth : for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together, asked him, saying : Lord, wilt thou at this time restore again the kingdom of Israel ? But he said to them ; It is not for you to know the times or moments which the Father hath put in his own power : but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said : Ye men of Galilee, why stand you looking up to heaven ? This Jesus who is taken

up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. Mark xvi. 14—20. *At that time*: Jesus appeared to the eleven as they were at table, and he upbraided them with their incredulity and hardness of heart, because they did not believe those who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going, preached every where, the Lord working withal, and confirming the word with signs that followed. CREDO.

### Sunday within Oct. of Ascension.

EPISTLE. 1 Peter iv. 7—11. *Most dearly beloved*: Be prudent and watch in prayers. But before all things, have a constant mutual charity among yourselves, for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man



spcak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth ; that in all things God may be honoured, through Jesus Christ, to whom is glory and empire for ever and ever. Amen.

GOSPEL. John xv. 26, xvi. 1—4. *At that time* : Jesus said to his disciples : When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me ; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues : yea, the hour cometh that whosoever killeth you will think that he doeth a service to God. And these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. CREDO.

### Whit Sunday.

LESSON. Acts ii. 1—11. When the days of Pentecost were accomplished, they were all together in one place, and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting : And there appeared to them parted tongues as it were of fire, and it sat upon every one of them ; and they were all filled with the Holy Ghost, and they began to speak with divers tongues,

according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galilæans? and how have we heard, every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Jews also and Proselytes, Cretes and Arabians; we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. John xiv. 23—31. *At that time*: Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have

heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you, before it came to pass, that when it shall come to pass, you may believe. I will not now speak many things to you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. CREDO.

### Trinity Sunday.

EPISTLE. Rom. xi. 33—36. O the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompence shall be made him? For of him, and by him, and in him are all things; to him be glory for ever. Amen.

GOSPEL. Matt. xxviii. 18—20. *At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. CREDO.

GOSPEL of the First Sunday after Pen-

*tecost.* Luke vi. 36—42. *At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind?—do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not: or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye. *Deo Gratias.*

### Corpus Christi.

EPISTLE. 1 Cor. xi. 23—29. *Brethren:* I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: "Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me." In like manner

also the chalice, after he had supped, saying: "This chalice is the New Testament in my blood: this do ye, as often as you shall drink it for the commemoration of me." For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink of the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSPEL. John vi. 56—59. *At that time*: Jesus said to the multitude of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever. CREDO.

### Second Sunday after Pentecost.

EPISTLE. 1 John iii. 13—18. *Dearly beloved*: Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you

know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL. Luke xiv. 16—24. *At that time*: Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things were ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. But

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I say unto you, that none of those men that were invited, shall taste of my supper.  
CREDO.

### Third Sunday after Pentecost.

**EPISTLE.** 1 Peter v. 6—11. *Dearly beloved* : Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch : because your adversary, the Devil, as a roaring lion, goeth about seeking whom he may devour ; whom resist ye, strong in faith : knowing that the same affliction befalls your brethren who are in the world, but the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and establish you. To him be glory and empire for ever and ever. Amen.

**GOSPEL.** Luke xv. 1—10. *At that time* : The publicans and sinners drew near unto him to hear him. And the Pharisees and Scribes murmured, saying : This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying : What man of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ? And when he hath found it, lay it upon his shoulders rejoicing : and coming home call together his friends and neighbours, saying to them : Rejoice with me, because I have found my sheep that was lost ? I say to you, that even

so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having tengroats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance. CREDO.

### Fourth Sunday after Pentecost.

EPISTLE. Rom. viii. 18—23. *Brethren*: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in *Christ Jesus our Lord*.

GOSPEL. Luke v. 1—11. *At that time*: It came to pass, that when the multitude



pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him. CREDO.

*Fifth Sunday after Pentecost.*

**EPISTLE.** 1 Peter iii. 8—15. *Dearlly beloved* ; Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble : not rendering evil for evil, or railing for railing, but contrariwise, blessing : for unto this you are called, that you may inherit a blessing. " For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they shall speak no guile. Let him decline from evil, and do good : let him seek after peace, and pursue it : because the eyes of the Lord are upon the just, and his ears unto their prayers ; but the countenance of the Lord against them that do evil things." And who is he that can hurt you, if you be zealous of good ? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

**GOSPEL.** Matt. v. 20—24. *At that time* : Jesus said to his disciples : Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old : Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be *in danger of the council*. And whosoever shall say, Thou fool, shall be *in danger of hell-fire*. Therefore, if thou bring thy gift to the altar, and

there shalt remember that thy brother hath any thing against thee ; leave there thy gift before the altar, and go first to be reconciled to thy brother : and then come and offer thy gift. CREDO.

### Sixth Sunday after Pentecost.

EPISTLE. Rom. vi. 3—11. *Brethren :* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death : that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likeness* of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once : but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. Mark viii. 1—9. *At that time :* When there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them : I have compassion on the multitude, for behold they have now been with me three days,

and have nothing to eat : and if I send them away fasting to their own home they will faint in the way : for some of them came afar off. And his disciples answered him : From whence can any one fill them here with bread in the wilderness ? And he asked them : How many loaves have ye ? Who said : Seven. And he commanded the people to sit down on the ground ; and taking the seven loaves, giving thanks, he broke and gave to his disciples, for to set before them, and they set them before the people. And they had a few little fishes ; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand : and he sent them away. CREDO.

### Seventh Sunday after Pentecost.

EPISTLE. Rom. vi. 19—23. *Brethren :* I speak a human thing, because of the infirmity of your flesh ; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin you were free from justice. What fruit therefore had you then in those things of which you are now ashamed ? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life ever-

lasting. For the wages of sin is death ; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. Matt. vii. 15—21. *At that time* : Jesus said to his disciples : Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. CREDO.

### *Eighth Sunday after Pentecost.*

EPISTLE. Rom. viii. 12—17. *Brethren* : We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die ; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear ; but you have received the spirit of adoption of sons, whereby we cry : Abba (Father). For the Spirit himself giveth tes-

timony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. Luke xvi. 1—9. *At that time*: Jesus spoke to his disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrells of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely. For the children of this world are wiser in their generation, than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

CREDO.

*Ninth Sunday after Pentecost.*

**EPISTLE.** 1 Cor. x. 6—13. *Brethren :* Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them ; as it is written : “ The people sat down to eat and drink, and rose up to play.” Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure ; and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue that you may be able to bear it.

**GOSPEL.** Luke xix. 41—47. *At that time :* When he drew near to Jerusalem, seeing the city, he wept over it, saying : If thou also hadst known, and that in this thy day, the things that are to thy peace ; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in

thee a stone upon a stone ; because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them : It is written : " My house is the house of prayer ; " but you have made it a den of thieves. And he was teaching daily in the temple. CREDO.

### Tenth Sunday after Pentecost.

EPISTLE. 1 Cor. xii. 2—11. *Brethren :* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit is given the word of wisdom ; and to another, the word of knowledge, according to the same Spirit : to another, faith in the same Spirit ; to another, the grace of healing in one Spirit ; to another, the working of miracles ; to another, prophecy ; to another, the discerning of spirits ; to another, divers kinds of tongues ; to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.



**GOSPEL.** Luke xviii. 9—14. *At that time:* Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one was a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me, a sinner. I say to you, this man went down to his house justified, rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. **CREDO.**

### *Eleventh Sunday after Pentecost.*

**EPISTLE.** 1 Cor. xv. 1—10. *Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he arose again the third day, according to the Scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of

whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles; and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GOSPEL. Mark vii. 31—37. *At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue, and looking up to heaven, he groaned and said to him: Ephpheta—that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. CREDO.

### Twelfth Sunday after Pentecost.

EPISTLE. 2 Cor. iii. 4—9. *Brethren:* We have confidence through Christ towards God: not that we are sufficient to think any

thing of ourselves as of ourselves ; but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit. For the letter killeth ; but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which is made void ; how shall not the ministration of the Spirit be rather in glory ? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSPEL. Luke x. 23—37. *At that time* : Jesus said to his disciples : Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them : and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life ? But he said to him : What is written in the law ? how readest thou ? He answering, said : “ Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.” And he said to him : Thou hast answered right : this do and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbour ? And Jesus answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers who had

stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pieces, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner. CREDO.

### Thirteenth Sunday after Pentecost.

EPISTLE. Gal. iii. 16—22. *Brethren:* To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of

transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. Luke xvii. 11—19. *At that time*; As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them, when he saw that he was made clean, went back with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus, answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole. CREDO.

*Fourteenth Sunday after Pentecost.*

EPISTLE. Gal. v. 16—24. *Brethren*; Walk in the Spirit, and you shall not fulfil

the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary to one another, so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified the flesh with the vices and concupiscences.

GOSPEL. Matt. vi. 24—33. *At that time* : Jesus said to his disciples : No man can serve two masters. For either he will hate the one, and love the other, or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment ? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you by taking thought can add to his stature one cubit ?

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And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith. Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all those things shall be added unto you. CREDO.

### *Fifteenth Sunday after Pentecost.*

EPISTLE. Gal. v. 25; vi. 1—10. *Brethren*: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. [Chap. vi.] Brethren, if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instruct-

eth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. Luke vii. 11—16. *At that time*: Jesus went into a city called Naim; and there went with him his disciples and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier, and they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they glorified God, saying: A great prophet has risen up amongst us, and God hath visited his people.

### Sixteenth Sunday after Pentecost.

EPISTLE. Ephes. iii. 13—21. *Brethren*: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knee to the Father of our Lord Jesus



Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man. That Christ may dwell with faith in your hearts, that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us, to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. Luke xiv. 1—11. *At that time*: When Jesus went into the house of one of the chief of the Pharisees on the Sabbath day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw it out on the Sabbath day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding,

sit not down in the first place, lest perhaps one more honourable than thou be invited by him, and he that invited thee and him, come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee, because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. CREDO.

### Seventeenth Sunday after Pentecost.

**EPISTLE.** Ephes. iv. 1—6. *Brethren*: I, who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God, and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

**GOSPEL.** Matt. xxii. 35—46. *At that time*: The Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest

and the first commandment. And the second is like to this : *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying : What think you of Christ ? whose son is he ? They say to him : David's. He saith to them : How then doth David in spirit call him Lord, saying : *The Lord saith to my Lord, Sit on my right hand, until I make thy enemies thy footstool ?* If David then called him Lord, how is he his son ? And no man was able to answer him a word ; neither durst any man from that day forth ask him any more questions. CREDO.

### *Eighteenth Sunday after Pentecost.*

EPISTLE. 1 Cor. i. 4—8. *Brethren :* I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus ; that in all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you to the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. Matt. ix. 1—8. *At that time :* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy : Be of good heart, son, thy sins are forgiven

thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your heart? Whether is it easier to say: Thy sins are forgiven thee: or to say? Arise and walk. But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into the house. And the multitude seeing it, feared and glorified God that gave such power to men. Credo.

### Nineteenth Sunday after Pentecost.

EPISTLE. Ephes. iv. 23—28. *Brethren*: Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry and sin not. Let not the sun go down upon your anger. Give not place to the Devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give him that suffereth need.

GOSPEL. Matt. xxii. 1—14. *At that time*: Jesus spoke to the Scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants to call them that were invited to the

marriage : and they would not come. Again he sent other servants, saying : Behold, I have prepared my dinner ; my beeves and fatlings are killed, and all things are ready : come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the high-ways, and as many as you shall find call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him : Friend, how camest thou in hither, not having on a wedding garment ? But he was silent. Then the king said to the waiters : Bind his hands and his feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen. CREDO.

### Twentieth Sunday after Pentecost.

EPISTLE. Ephes. v. 15—21. *Brethren* : See therefore how you walk circumspectly, not as unwise, but as wise ; redeeming the

time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GOSPEL. John iv. 46—53. *At that time*: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

CREDO.

### Twenty-first Sunday after Pentecost.

**EPISTLE.** Ephes. vi. 10—17. *Brethren :* Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the Devil. For our wrestling is not against flesh and blood ; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace ; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

**GOSPEL.** Matt. xviii. 23—35. *At that time :* Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down besought him, saying : Have patience with me,

and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. CREDO.

### Twenty-second Sunday after Pentecost.

EPISTLE. Phil. i. 6—11. *Brethren:* We are confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my hands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, that I long after you



all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL. Matt. xxii. 15—21. *At that time*: The Pharisees going, consulted among themselves how to insnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what thou dost think. Is it lawful to give tribute to Cæsar or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. CREDO.

### Twenty-third Sunday after Pentecost.

Should there be but twenty-three Sundays after Pentecost, the Mass of the twenty-fourth is said to-day, and this on the preceding Saturday, (if it be neither a double nor semi-double,) in which case it is said on some vacant day before it.

EPISTLE. Phil. iii. 17—21; iv. 1—3. *Brethren*: Be followers of me, and observe

them who walk so as you have our model. For many walk, of whom I have told you often, (and now tell you weeping,) that they are enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is their shame; who mind earthly things. But our conversation is in heaven; from whence we also look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby he is also able to subdue all things unto himself (chap. iv.). Therefore, my dearly beloved brethren, and most desired, my joy, and my crown; so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help these women that have laboured with me in the gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GOSPEL. Matt. ix. 18—26. *At that time:* As Jesus was speaking to the multitude, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole.

And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said : Give place ; the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame thereof went abroad into all that country. **CREDO.**

As there cannot be less than twenty-three, nor more than twenty-eight Sundays after Pentecost, it is to be observed, that the Mass of the twenty-fourth is always said on that Sunday which immediately precedes Advent. When, therefore, it happens that there are any intervening Sundays between the twenty-third and the last, the Epistles and Gospels are taken from the Sundays which were omitted after Epiphany : for instance, if but one Sunday, the Mass is of the sixth after Epiphany ; if two, of the fifth and sixth ; if three, of the fourth, fifth, and sixth ; and if four, of the third, fourth, fifth, and sixth.

### *Twenty-fourth, or last Sunday after Pentecost.*

**EPISTLE.** Col. i. 9—14. *Brethren :* We cease not to pray to you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding ; that you may walk worthy of God in all things pleasing ; being fruitful in every good work, and increasing in the knowledge of God : strengthened with all might according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power

of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSPEL. Matt. xxiv. 15—35. *At that time* : Jesus said to his disciples : When you shall see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains ; and he that is on the house-top, let him not come down to take any thing out of his house ; and he that is in the field, let him not go back to take his coat. And woe to them that are with child and give suck in those days. But pray that your flight be not in the winter nor on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved ; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you : Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch as to deceive (if possible) even the elect. Behold I have told it you beforehand ; if therefore they shall say to you : Behold he is in the desert, go ye not out : Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of man be. Whersoever the body shall be, there shall the eagles also

be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved, and there shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass. CREDO.

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## The Proper of Saints.

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Immaculate Conception of B. V. M.

*December 8.*

LESSON. Prov. viii. 22—35. The Lord possessed me in the beginning of his ways.

before he made any thing, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of water as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not as yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. Matt. i. 1—16. The book of the generation of Jesus Christ, the Son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminidab. And Aminidab

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begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her who had been *the wife of* Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Menasses. And Menasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiub. And Abiub begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazer. And Eleazer begot Matham. And Matham begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

St. Patrick, Ap. and Patron of Ireland.

March 17.

LESSON. Eccles. xlv. xlv. Behold a great priest, who in his time pleased God, and was found just, and in the time of wrath became an atonement. There were none found like him in observing the law of the Most

High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings, he stored up his mercy for him, and he found favour in the eyes of the Lord. (Chap. xlv.) He exalted him in the sight of kings, and gave him a crown of glory. He made with him an eternal covenant, and bestowed on him a great priesthood, and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God, and to offer him precious incense for an odour of sweetness.

GOSPEL. Matt. xxv. 14—23. *At that time* : Jesus spoke this parable to his disciples. A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability ; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time, the lord of those servants came, and reckoned with them, and he that had received the five talents, coming, brought other five talents, saying : Lord, thou didst deliver to me five talents ; behold I have gained other five over and above. His lord said to him : Well done, good and faithful servant ; because thou hast been faithful over



a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

### Annunciation of B. V. Mary.

*March 25.*

LESSON. Isa. vii. 10—16. *In those days:* The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. Luke i. 26—38. *At that time:* The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, Mary, full of grace, the Lord is with thee: blessed art thou among

women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father. And he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

### SS. Peter and Paul.

*June 29.*

LESSON. Acts xii. 1—11. *In those days:* Herod the king stretched forth his hand to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of Azymes. And when he had ap-

prehended him he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold an angel of the Lord stood by him, and a light shined in the room: and he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel saith to him: Gird thyself, and put on thy sandals. And he did so. And he saith to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel, but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews.

GOSPEL. Matt. xvi. 13—19. *At that time:* Jesus came into the quarters of Cesarea Philippi, and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some, Elias, and others Jeremias, or

one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. CREDO.

St. Vincent of Paul.

July 19.

EPISTLE. St. Paul, 1 Cor. i. See your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are; that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption. That, as it is written, He that glorieth, may glory in God. And

I, brethren, when I came to you, came not in loftiness of speech, or of wisdom ; declaring unto you the testimony of Christ. For I judged not myself to know any thing among you but Jesus Christ, and him crucified.

GOSPEL. Matt. ix. 35. And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them ; because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

### *Assumption of B. V. Mary.*

*August 15.*

LESSON. Eccles. xxiv. 11—20. I sought rest every where, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me ; and he that made me rested in my tabernacle, and he said to me : Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And I was so established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of

my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho; as a fair olive tree in the plains, and as a plane tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon, and aromatical balm. Like the myrrh I yielded a sweet odour.

GOSPEL. Luke x. 38—42. *At that time:* Jesus entered into a certain town, and a certain woman named Martha received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her. CREDO.

### *Feast of All Saints.*

*November 1.*

LESSON. Rev. vii. 2—12. *In those days:* Behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the

trees, till we have signed the servants of our God in the foreheads. And I heard the number of them that were signed, an hundred and forty-four thousand were signed of every tribe of the children of Israel. Of the tribe of Judah *were* twelve thousand signed; of the tribe of Reuben, twelve thousand signed; of the tribe of Gad, twelve thousand signed; of the tribe of Aser, twelve thousand signed; of the tribe of Nephtali, twelve thousand signed; of the tribe of Manasses, twelve thousand signed; of the tribe of Simeon, twelve thousand signed; of the tribe of Levi, twelve thousand signed; of the tribe of Issachar, twelve thousand signed; of the tribe of Zebulon, twelve thousand signed: of the tribe of Joseph, twelve thousand signed; of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude, which no man could number, of all nations and tribes, and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GOSPEL. Matt. v. 1—12. *At that time*: Jesus, seeing the multitude, went up into a mountain, and when he was set down,

his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven. CREDO.

### Commemoration of the Faithful Departed.

*November 2.*

EPISTLE. 1 Cor. xv. 51—57. *Brethren:* Behold, I tell you a mystery: We shall all indeed rise again; but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory. O grave, where is thy victory? O



death, where is thy sting?" Now the sting of death is sin, and the strength of sin is the law. But thanks be to God, who hath given us the victory, through our Lord Jesus Christ.

GOSPEL. John v. 25—29. *At that time:* Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

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## Common of Saints.

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### For the Vigil of an Apostle,

Which may be read on the festival day.

LESSON. Eccles. xliv. and xlv. The blessing of the Lord is on the head of the righteous man. Therefore did the Lord give him an inheritance, and assign him a part among the twelve tribes; and he found grace in the sight of all flesh. And he made him great to the terror of his enemies, and by his

words he tamed monsters. He rendered him glorious in the presence of kings, and gave him his commandments in the sight of his people, and showed him his glory. For his faith and meekness he sanctified him, and made choice of him among all flesh; and publicly gave him his precepts, and the law of life and discipline, and highly exalted him. He settled with him an eternal covenant, and encompassed him with the girdle of righteousness; and the Lord hath put on him a crown of glory.

GOSPEL. John xv. 12—16. *At that time*: Jesus said to his disciples, This is my commandment, that you love one another as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit shall remain, that whatsoever you shall ask of the Father in my name, he may give it you.

### Of a Martyr and Bishop.

EPISTLE. James i. 12—18. *Dearly beloved*: Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life which God hath

promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of light, with whom there is no change nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

GOSPEL. Luke xiv. 26—33. *At that time* : Jesus said to his disciples, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it ; lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or, what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand, to meet him that with twenty thousand cometh out against him. Or else, while the other is yet afar off, sending an embassy, he desireth conditions of

peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

### Of a Martyr unt a Bishop.

LESSON. Wisd. x. 10—14. The Lord conducted the just man through the right ways and showed him the kingdom of God, and gave him the knowledge of the holy things: made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be liars that accused him, and gave him everlasting glory.

GOSPEL. Matt. x. 34—42. *At that time:* Jesus said to his disciples: Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against mother-in-law. And a man's enemies against they of his own household. He that loveth his father and mother more than me, is not worthy of me: and he that loveth son or daughter more than

me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life shall lose: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward.

### Of many Martyrs.

**EPISTLE.** 1 Peter i. 3—7. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us into a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

**GOSPEL.** John xv. 5—11. *At that time:* Jesus said to his disciples: I am the

vine, you the branches. He that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love, as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

### Of a Confessor not a Bishop.

LESSON. Eccles. xxxi. 8—11. Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he and we will praise him, for he hath done wonderful things in this life. Who hath been tried thereby, he shall have glory everlasting. He that could have transgressed, and hath not transgressed; and could do evil things, and hath not done them. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GOSPEL. Luke xii. 35—40. *At that time*: Jesus said to his disciples: Let your

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loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open. Be you then also ready; for at what hour you think not the Son of man will come.

### Of a Virgin and Martyr.

LESSON. Eccles. li. 1—8. I will give glory to thee, O Lord my King, and I will praise thee, O God my Saviour. I will give glory to thy name, for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me according to the multitude of the mercy of thy name, from the roaring lions that were ready to devour me. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about, from the oppression of

the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GOSPEL. Matt. xxv. 1—13. *At that time*: Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry: Behold the bridegroom cometh: go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise; Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest, perhaps, there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answered, saying: Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.



## Of many Virgins and Martyrs.

**EPISTLE.** 1 Cor. vii. 25—34. *Brethren:* Concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not; for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit, in Christ Jesus our Lord.

**GOSPEL.** Matt. xxv. 1—13.

## Of a Virgin only.

EPISTLE. 2 Cor. x. 17 ; xi. 1, 2.  
*Brethren* : Let him that glorieth, glory in the Lord : for not he that commendeth himself is approved, but he whom God commendeth. [Chap. xi.] Would to God you could bear with some little of my folly ; but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GOSPEL. Matt. xxv. 1—13.

## Of Holy Women.

LESSON. Prov. xxxi. 10—31. Who shall find a valiant woman ? the price of her is *as of things brought* from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like a merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given prey to her household, and victuals to her maidens. She hath considered a field, and bought it : with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good : her lamp shall not be put out in the night. She hath put out her hand to

strong things, and her fingers hath taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, where he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

GOSPEL. Matt. xiii. 44—52. *At that time*: Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net

cast into the sea, and gathering together of all kinds of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth. Have you understood all these things ? They say to him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven is like to a man who is a householder, who bringeth forth out of his treasures new things and old.

### Anniversary Mass of the Dedication of a Church.

LESSON. Rev. xxi. 2—5. *In those days :* I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying : Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people : and God himself with them shall be their God. And God shall wipe away all tears from their eyes : and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new.

GOSPEL. Luke xix. 1—10. *At that time :* Jesus entering in, he walked through

Jericho. And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was, and he could not, for the crowd, because he was low of stature. And running before he climbed up into a sycamore tree that he might see him ; for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him : Zacheus, make haste and come down : for this day I must abide in thy house. And he made haste, and came down, and received him with joy. And when all saw it, they murmured, saying : that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord : Behold, Lord, the half of my goods I give to the poor : and if I have wronged any man of any thing, I restore him four-fold. Jesus said to him : This day is salvation come to this house ; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. CREDO.

### *For the Dead.*

On the day of decease or burial.

EPISTLE. 1 Thess. iv. 12—17. *Brethren* : We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that

we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment; and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GOSPEL. John xi. 21—27. *At that time:* Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha said to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

## Devotions for Confirmation.

THE manner of administering the sacrament of confirmation is as follows: First, the persons who are to be confirmed kneeling down, and having their hands joined before their breasts, the Bishop turning towards them with his hands joined before his breast, says,

*Bish.* May the Holy Ghost come down upon you, and the power of the Most High keep you from all sin. *Ans.* Amen.

Then signing himself with the sign of the cross, he says,

*Bish.* Our help is in the name of the Lord;

*Ans.* Who made heaven and earth.

*Bish.* O Lord, hear my prayer;

*Ans.* And let my cry come unto thee.

*Bish.* The Lord be with you;

*Ans.* And with thy spirit.

Then extending his hands towards those who are to be confirmed, (which is what the ancients call the *imposition of hands*;) he addresses this solemn prayer to the Eternal Father, begging of him, through Jesus Christ his Son, that he would send down his Holy Spirit, with all his gifts, into their souls.

### LET US PRAY.

O ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who hast given them the remission of all their sins, send forth upon them thy seven-fold Holy Spirit, the Paraclete from heaven. Amen.

*Bish.* The spirit of wisdom and understanding. *Ans.* Amen.

*Bish.* The spirit of counsel and of fortitude. *Ans.* Amen.

*Bish.* The spirit of knowledge and of piety. *Ans.* Amen.

*Bish.* Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of Christ, in thy mercy, unto life everlasting, through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. Amen.

Then the bishop takes the name of each person that is to be confirmed, (which may either be the same they had in baptism or the name of any saint whom they choose for their patron,) and makes the sign of the cross on the forehead of each with the holy chrism, or consecrated oil, saying,

*Bish. N.* I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of ✠ the Father, and of the ✠ Son, and of the Holy ✠ Ghost. *Ans.* Amen.

Then he gives the person confirmed a little blow on the cheek, saying, *Pax tecum, Peace be with thee*, to signify that henceforth he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord, and to comfort himself, that the true peace of God, which *surpasseth all understanding*, (Phil. iv. 7,) will ever be with him in all his conflicts, and sufferings, for so good a cause.

After all have been confirmed, the bishop washes his hands; and in the mean time the following anthem is said or sung:

Confirm, O God, that which thou hast



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wrought in us from thy holy temple which is in Jerusalem. *Glory, &c.*

Then, after repeating again the anthem, *Confirm, O God, &c.*, the bishop, standing turned towards the altar, prays as follows :

*Bish.* Show us, O God, thy mercy ;

*Ans.* And grant us thy salvation.

*Bish.* O Lord, hear my prayer ;

*Ans.* And let my cry come unto thee.

*Bish.* The Lord be with you ;

*Ans.* And with thy spirit.

### LET US PRAY.

O GOD, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, he should be given to the rest of the faithful ; mercifully look down upon what we thy poor servants have done, and grant that the hearts of these thy faithful, whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father, and the same Holy Ghost, livest and reignest, God, world without end. Amen.

Then the bishop gives his benediction to all present in these words.

Behold thus shall every man be blessed, who feareth the Lord. May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and that you may live with him for all eternity. Amen.

## Prayers before and after Confirmation.

Before confirmation it would be proper, during some days, to prepare for it by frequent and fervent prayer, especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the *Miserere* Psalm, and other penitential prayers; as also by invocations of the Holy Ghost, the recital of the hymns, *Veni Creator*, and *Veni Sancte Spiritus*, at page 377.

The following prayer may also be made use of on this occasion :

### *A Prayer before Confirmation.*

O GOD of infinite goodness and bounty, who hast been pleased at my baptism to make me a Christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child, which, alas ! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins ; behold, notwithstanding all my ingratitude and my repeated treasons, which thou hast so long and so patiently endured, thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time to come and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction, to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness, and bounty to me. And now, dearest Lord, I desire to come, because such is thy

will, and my duty, to receive this great sacrament of confirmation; that I may, like thy apostles, be *baptized with the Holy Ghost* and *endowed with power from on high*, and like them be changed, by Divine grace, into another man, in such a manner as henceforward to live up to the dignity, and to fulfil every part of the duty, of a soldier of Christ, and to preserve and maintain, even to death, that purity and sanctity which becomes the temple of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament! How can I expect that thy Holy Spirit should come into my inward house to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me, which the apostles brought, and which all Christians ought to bring along with them, to the receiving of the Holy Ghost? Oh, I acknowledge myself infinitely unworthy. I confess and detest, from the bottom of my heart, all my past uncleanness and abominations. I humbly crave thy mercy and pardon, through Jesus Christ thy Son, and beg through him that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself. Behold, I come, desiring to give myself up to thee for all time and eternity, that thou mayest ever live and reign in my soul; and oh, let my whole soul henceforward be perpetually subject to thee,

and let nothing in me ever more rebel against thee. Amen.

*A Prayer after Confirmation.*

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and, in particular, for that love thou hast showed to me this day. I give thee thanks from the bottom of my heart for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul; let his heavenly unction penetrate into the very centre of my interior; let his Divine wisdom ever preside there; may it ever enlighten me with his gift of understanding, and dispel all my darkness; may it direct me with his counsel, strengthen me with his fortitude, instruct me with his knowledge, make me ever fervent in all good with his piety and godliness, and let his Divine fear ever restrain me from all evil. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any

more. O let it be a house of prayer, in which thou mayest be ever worshipped in spirit and in truth ; and suffer it not to be made any more a den of thieves. Give me grace also to fulfil, with perfection, every branch of the duty of thy soldier, which glorious title thou hast conferred on me this day : arm me completely for the warfare in which I am happily engaged, and do thou stand by me in all my conflicts, to crown me with victory. O make me faithful unto death, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life. Through Jesus Christ our Lord. Amen.

THE END.

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JOHN O'BRIEN, CORK.









